

Wesleyan Methodist Church

DOCUMENTS

RELATING TO

THE RECENT DETERMINATION

OF THE

BRITISH WESLEYAN CONFERENCE

TO DISSOLVE ITS OFFICIAL UNION

WITH

THE PROVINCIAL CONFERENCE OF UPPER CANADA.

TO WHICH IS SUBJOINED

AN APPENDIX,

CONTAINING

A LETTER FROM THE REV. DR. ALDER TO LORD JOHN RUSSELL,

IN ANSWER TO THE REV. MESSRS. RYERSON'S LETTER
TO THAT NOBLEMAN :

WITH OTHER ILLUSTRATIVE PAPERS.

LONDON :

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PREFACE.

THE Union between the British Wesleyan Conference and the Provincial Conference of Upper Canada, was formed in the year 1833. Great hopes were entertained that, by the blessing of Almighty God, such a Union would afford important spiritual advantages, especially to the Indians and destitute Settlers of that country, many of whom were "as sheep having no shepherd." Nor were these hopes wholly disappointed. But, in consequence more particularly of two unfriendly agencies,—the intemperance of party politics, and the insidious zeal which some persons in Upper Canada have employed to alienate the Annual Grant which had been pledged by the British Crown and Government to the Wesleyan Missionary Society, for the prosecution of its Christian objects in that Province,—it has become necessary, on the part of the British Conference, formally to dissolve the Union which had previously existed for the space of seven years.

From the posture of affairs in Upper Canada, now nearly eighteen months ago, the British Conference of 1839 deemed it expedient to appoint a Special Committee, whose office it should be to "decide finally in all matters relating to the Union between the British Conference and the Upper-Canada Conference, and to our Indian Missions in Upper Canada." In the spirit of conciliation, the Rev. Dr. Alder had, in the same year, been deputed to attend the Provincial Conference of Upper Canada, and to remonstrate, among other matters, on the Rev. Egerton Ryerson's perverse and re-iterated violation of the agreement into which he had entered in 1833, on behalf of himself and his brethren, concerning the prudent management of the "Christian Guardian," the official organ of that body, to preserve its pages from being prostituted to petty purposes of colonial politics: a promise repeated by him in a writ-

ten communication, which, at his express request, was laid before the Missionaries composing the Lower Canadian District, at their Annual Meeting in May, 1834; and which was, in the following month, embodied in a Resolution, and unanimously adopted by the Members of the Upper-Canadian Conference, then assembled in the town of Kingston. Notwithstanding the continued breach of these oft-repeated pledges, the Members of the Special Committee appointed by the British Conference were still unwilling to proceed to decisive measures, so long as they could persuade themselves that any fair and safe ground remained for the amicable adjustment of differences. At a Meeting which they held so late as March, 1840, they continued to hesitate, and to wait for better days. They were constrained, however, in the following month, to adopt a more determined mode of conduct, in consequence of information received from an authentic and unquestionable source, that serious attempts were making to interfere with the continuance of the Annual Grant above-mentioned. That information induced an application to Lord John Russell for an interview on the subject. The following copy of a Letter from R. Vernon Smith, Esq., Under Colonial Secretary, containing the answer to this application, it seems proper in this place to insert:—

“ Downing-street, April 15th, 1840.

“ SIR,

“ I AM directed by Lord John Russell to acknowledge the receipt of your Letter of the 8th inst., requesting, on behalf of the Wesleyan Missionary Society, an interview with his Lordship on matters affecting the operations of the Society in Upper Canada, and requesting his Lordship’s attention more especially to the claim of the Society’s Annual Grant of £700, which they have hitherto enjoyed from the Revenue of that Province.

“ His Lordship desires me, in reply, to inform you that he has already received from the Governor-General a Despatch on the subject to which your Letter relates, accompanied by a representation from Mr. Ryerson explaining the nature of the financial relations between the British Wesleyan Conference in England and the Conference of the Wesleyan Methodists in

Upper Canada, and urging the claim of the latter to the exclusive management of the Yearly Grant.

“ Under these circumstances, it appears to his Lordship that the most convenient course will be to afford the British Wesleyan Conference in England the opportunity of discussing the proposal which Mr. Ryerson has made. He has, therefore, directed me to furnish you with a copy of that gentleman’s communication, and to acquaint you that he will be ready to consider any objections which the Wesleyan Missionary Society may have to urge to a compliance with the proposal which it contains.

“ I have the honour to be, &c.,

(Signed) “ R. VERNON SMITH.”

“ To the Rev. R. Alder,

“ *Wesleyan Mission-House,*

“ *77, Hatton-Garden.*”

On the receipt and perusal of the preceding Letter, it was thought needful that the members of the Special Committee on Canadian affairs should again meet with as little delay as circumstances would allow. They were accordingly convened on Wednesday, April 29th, 1840, when they unanimously passed five Resolutions, which form the first Document in the ensuing sheets. That Document, with the others which follow in due order, and with Dr. Alder’s recent Letter to Lord John Russell, and other illustrative Papers, which it was judged right to subjoin in an Appendix, will, it is presumed, supply the reader with a sufficient history of the whole transaction concerning the dissolution of the Union between the British and Upper-Canadian Conferences, and with a reply to all that seems to be of real weight in the Pamphlet which the Messrs. Ryerson have published to the world.

It is a painful task to engage in any thing which carries the appearance of collision between two kindred religious communities. But such a task has been rendered unavoidable in the present case by the singular movements of the opposing party; and it is hoped that, in the performance of it, the British Wesleyan Conference and the Members of its official Committees have not disregarded the claims which are

due to their character and their cause. To speak plainly, and sometimes strongly, befits the integrity which they would always labour to preserve; but to cherish at the same time unfeigned affection towards "all them that love our Lord Jesus Christ in sincerity," and to search out what is good rather than what is evil in every one with whom they may have to do, are services which they owe to the law of divine charity, and which they would faithfully discharge in humble dependence on Him in whom all charity dwells, and from whom its blessings descend on the otherwise forsaken and wretched children of our race.

JOHN HANNAH,

Secretary of the British Wesleyan Conference.

London, January 23d, 1841.

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DOCUMENTS,

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I

RESOLUTIONS OF A COMMITTEE APPOINTED BY THE BRITISH CONFERENCE OF 1839 TO DECIDE FINALLY IN ALL MATTERS RELATING TO THE UNION EXISTING BETWEEN THE BRITISH CONFERENCE AND THE UPPER-CANADA CONFERENCE, AND TO THE INDIAN MISSIONS IN UPPER CANADA, 77, HATTON-GARDEN, WEDNESDAY, APRIL 29TH, 1840.

THE Committee, having before them various documents showing that some of the pledges given at the last Canadian Conference have not been fulfilled, especially in the conduct of the Rev. Egerton Ryerson in the management of the "Christian Guardian;" and also a Letter from Mr. Under-Secretary Vernon Smith, addressed to Dr. Alder, stating that a representation had been received from Mr. Ryerson, urging the claim of the Upper-Canada Conference to the exclusive management of the yearly Grant received by the Wesleyan Missionary Society, which Letter was accompanied by a Despatch from the Governor-General of Canada on the subject, and inclosing a copy of Mr. Ryerson's Letter to His Excellency, have come to the following Resolutions:—

I. That just grounds of complaint exist against the Rev. Egerton Ryerson, particularly on the following points:—

1. That Mr. Ryerson, as it appears to the Committee, in his recent communications with the Governor-General, and on other occasions, has virtually and practically superseded the Rev. Joseph Stinson, the regularly-appointed President of the Upper-Canada Conference, and therefore the official Agent and Representative of the Wesleyan Body in Upper Canada during the interim of its sittings; and has thus acted with great and culpable irregularity.

2. That, in the judgment of this Committee, Mr. Ryerson has discovered an utter want of ingenuousness and integrity in thus attempting to gain the possession, on behalf of the Canadian Conference, in whole or in part, of the Grant made by the Crown to the Wesleyan Missionary Society; and that he has, in this matter, committed a flagrant violation of the obligations arising from the Union between the two Conferences.

3. That the "Christian Guardian," of which Mr. Ryerson is the

Editor, instead of being conducted, according to express stipulation and promise made to Dr. Alder, and the direction of the Canada Conference, as a religious paper, has become more than ever a political and party organ; and that Mr. Ryerson's attempted defence of its proceedings by an allusion to the alleged official authority of the "Watchman" newspaper in England, is founded in a gross misrepresentation of facts, inasmuch as the British Conference has no political or religious organ whatever but its own recognised periodicals, and as none but the proprietors and Editors of the "Watchman," not one of whom is a Minister, are responsible for its contents.

II. That the Committee are far from implicating the whole or any part of the Members of the Upper-Canada Conference in these unjustifiable proceedings of Mr. Ryerson, and cannot but hope that they will utterly repudiate them at their next annual sitting, and mark the sense which they entertain of such a dishonest attempt to deprive the Wesleyan Missionary Committee of their just and righteous claims on the plighted faith of the British Crown and Government, by partial, clandestine, and unauthorized representation, in such manner as the nature of the case requires; and that they will place the "Christian Guardian," if it must be continued as a newspaper at all, in such hands as will at least secure the fulfilment of the oft-repeated promise, that it shall be exclusively a *religious publication*. The Committee are the more encouraged to hope that the Conference will adopt this course from the report of Dr. Alder, that various Members of that Body had expressed to him the deepest grief at the political course pursued by Mr. Ryerson in conducting the "Christian Guardian," and their earnest desire to maintain unimpaired, on just and proper principles, the Union which now exists between the two Conferences.

III. If, however, this reasonable expectation should be disappointed, and a majority of the Canada Conference, at their next sitting, should be found to support and encourage such proceedings as those of which the Committee complain, it will be their painful duty to recommend to the next British Conference to dissolve the Union which at present subsists between the two Connexions, and to adopt such measures for the maintenance and extension of the Indian Missions in Upper Canada as may appear to be necessary.

IV. That the Committee are deeply sensible of the injury to the cause of God, and to the interests of the Province, which may be anticipated from a dissolution of the Union, and are anxious, if possible, to prevent its occurrence; of which anxiety the British Conference have given repeated proof, by the deputations they have sent to Canada, and the other measures they have adopted. If, therefore, the Canadian Conference should deem it to be its duty to send a Representative to the next British Conference, for the purpose of offering any explanations, or of making proposals with a view to perpetuating the Union, or, should that be found impracticable, for the purpose of making such arrangements as may prevent unseemly and unchristian

collisions between members of the two divisions of the same great family, the Committee assure the Canadian Conference that such Representative will be received with cordial affection by the British Conference, and that every attention will be paid to his statements and representations.

V. That, whatever may be the result of these affairs, the Committee take it for granted that no objection or opposition will be offered to the Wesleyan Missionary Committee's retaining its direction of the Indian Missions in Upper Canada,—Missions which they were instrumental in saving from ruin, and on which they have expended so large a proportion of their attention and of their funds: but should any objection or opposition be offered from any quarter to their doing so, the Committee, in virtue of the power vested in them by the British Conference, recommend and direct that, under no circumstances, shall any one of the Missions amongst the Aborigines be voluntarily abandoned by the Wesleyan Missionary Society.

ELIJAH HOOLE.

77, Hatton-Garden, London,
April 30th, 1840.

II.

THE RESOLUTIONS OF THE UPPER-CANADA CONFERENCE OF 1840 ON THE SUBJECTS REFERRED TO IN THE PRECEDING ARTICLE: WITH THE ADDRESS OF THAT CONFERENCE TO THE BRITISH CONFERENCE.

FRIDAY, *June 19th*.—After the most mature consideration of the several subjects referred to in the Resolutions of the Committee of the English Wesleyan Conference, dated, 77, Hatton-Garden, London, April 29th, 1840, the following Resolutions were adopted:—*

Resolved,—

I. That we cannot recognise any right on the part of the Committee to interfere with the Canada Conference in the management of our own internal affairs, (except as provided for by the Articles of Union,)

* The following Resolution on this subject had been previously proposed to the Upper-Canadian Conference, and lost by a very large majority:—

“That this Conference has heard, with great surprise and regret, of Brother Egerton Ryerson's attempt to deprive the British Wesleyan Missionary Committee of the Annual Grant received by them from the Imperial Government, to enable them to extend their Missions in this Province; and that they utterly repudiate such proceedings on the part of Mr. Ryerson, not only as irregular and unauthorized, but directly opposed to a Resolution adopted by this Conference at its last session, rescinding the second, fifth, and sixth Resolutions passed by this Conference in June, 1837, on the subject of the Grants in question, because those Resolutions were represented by Mr. Alder as interfering with the usages of the British brethren, and calculated materially to retard their interests.”

and especially with our views and proceedings on the question of the Clergy Reserves ; as we are precluded by the Articles of Union with the English Conference from all claims upon its funds, and as our own uncontrolled action and interests have always been reserved and admitted in relation to the question of the Clergy Reserves.

II. That, as the Articles of Union between the English and Canada Conferences expressly secure to the Canadian Preachers all their rights and privileges inviolate, we consider it at variance with the letter and spirit of those Articles, and an anomalous and alarming precedent, for the Committee in London to accuse and condemn a Member of this Conference, and then to enjoin upon us to carry their sentence into execution on pain of a dissolution of the Union.

III. That, whilst we have always maintained, and are resolved to maintain, to the fullest extent, the dignity and authority of the office of President, as provided for in our Rules and in the Articles of Union, we are impelled, by an imperative sense of duty, to decline acceding to the claim put forth by the Committee in London,—that the President appointed in England is to be regarded, by virtue of his office, as “the Agent and Representative of the Wesleyan Body in Upper Canada” in the transaction of affairs with the Government, in which the interests of our Church are involved ; as we have always, in anticipation of such transactions, appointed a Committee or Representative to guard and represent the views and interests of our Church ; especially as this Conference, at its last session, appointed the Rev. Egerton Ryerson as its special Representative to confer with the Government on matters affecting our civil and religious rights and interests ; and we can discover no good reason to depart from an established and proper usage.

IV. That it appears to this Conference that a proper regard to the rights and interests of the Wesleyan-Methodist Church in Canada, rendered it the imperative duty of the Rev. Egerton Ryerson to confer and correspond with His Excellency the Governor-General of Canada on our financial affairs ; and we fully concur in the exposition which Mr. Ryerson has given of the financial relations between the English and Canadian Conferences, in his Letter to the Governor-General, dated, Toronto, January 17th, 1840. And whilst we disclaim any wish to interfere with the legitimate claims of the Wesleyan Missionary Society upon the faith and liberality of Her Majesty’s Government, we learn, with feelings of gratitude, that the rights and interests of the Wesleyan Body in this Province have been brought under the consideration of Her Majesty’s Secretary of State for the Colonies by His Excellency the Governor-General ; and we are prepared to submit to the decision of the proper authorities respecting them.

V. That, in reference to the last Resolution of the Committee in London, declaring their intention, under any circumstances, to claim, and, if possible, to secure, the possession of the Indian Missions in Upper Canada, this Conference, considering that those Missions, with

two or three exceptions, were established by our exertions prior to 1833, (when the Articles of Union were agreed to,) and that they have, in a great measure, been supported by funds obtained in this Province, and sustained chiefly by the ministrations and labours of Canadian Preachers and Teachers, cannot regard it as reasonable, or our providential duty, under any circumstances, to relinquish our pastoral connexion with those Missions which were established previously to the Union.

VI. That firmly believing, as we do, that the Resolutions of the Committee in London have been adopted upon erroneous impressions; and being satisfied that our fathers and brethren in England have not intended, nor could intend, any thing unkind towards the members of this Connexion, or unjust to its interests; and deeply anxious as we are to maintain inviolate and unimpaired the principles and Articles of Union between the English and Canadian Conferences; and being determined to do all in our power to prevent the dissolution of the Union, therefore resolved,—That a delegation be sent to the Wesleyan Conference in England, to lay all the matters referred to in these Resolutions before that venerable Body, and to use all proper means to prevent collision between the two Connexions.

Resolved,—That the delegation to be sent to England on the subjects of the foregoing Resolutions, consist of two.

Proceeded to ballot for Representatives to England: Votes, Egerton Ryerson, 51; William Ryerson, 43; several scattering votes.

Egerton and William Ryerson were declared duly elected.

Moved by W. Case, seconded by Egerton Ryerson, and

Resolved,—That our respected brother, the Rev. Joseph Stinson, be requested to accompany our delegation to England, to confer upon the matters pending between the British and Canadian Connexions.

To the President and Members of the British Wesleyan Conference.

REV. AND VERY DEAR FATHERS AND BRETHREN,

WHILE we sincerely regret that we have not received your usual parental and welcome Address, we cannot omit renewing our assurances of respect and affection, and acquainting you with our interests and affairs. We desire to maintain, with undiminished interest, and uninterrupted regularity, the pleasure and profit of frank and confidential intercourse in the true spirit of Christian and Methodistic unity and love.

We desire to feel grateful to Almighty God for the mercies and blessings of the past year. Notwithstanding the excitement and fluctuations of society in general, the Head of the Church has graciously preserved and blessed us, and given us an accession of one thousand one hundred and sixty-four members. The cultivation of the Mission

field continues to advance and improve ; and encouraging openings, in different directions, demand at once renewed exertions, and the exercise of lively and cheering hope.

In connexion with the various branches of the Methodist family throughout the world, we have joyously and profitably engaged in the celebration of the Centenary of Methodism. Contributions have been made to our Funds, in memorial of the institution and first Centenary of Methodism, and as an humble thank-offering to Almighty God, which we trust will materially contribute to the extension and prosperity of our Zion ; and information has been diffused, and holy emotions awakened, which cannot fail to result in the most cheering and permanent benefit.

We have great pleasure in again expressing our very high esteem and earnest affection for our respected President and the Superintendent of Missions, the Rev. Joseph Stinson. We have the fullest confidence in his piety, integrity, and abilities, after an acquaintance of several years ; we cherish a deep sense of his indefatigable and useful exertions in the important situations in which he has been placed ; and we earnestly request his appointment to the Presidency of our Conference for the ensuing year.

We are truly thankful for the increasing efficiency of the Upper-Canada Academy. In the several departments of government, tuition, and general management, the Institution has experienced a decided improvement, and afforded us sincere satisfaction during the past year ; and we confidently look forward to its still greater success in elevating and forming the intellectual and moral character of the Province. In parting with our excellent friend and brother, the Rev. Matthew Richey, A. M., who, since the opening of the Institution, has held the office of Principal, we desire to express our high and affectionate estimate of his piety, learning, and abilities. We have been greatly delighted and edified by his pulpit ministrations and labours ; and we devoutly pray that, wherever his lot may be cast, he may largely partake of the Divine benediction, and be abundantly prospered in his work of faith and love.

We deeply regret that we have not been favoured with a visit from your highly-esteemed Representative to the American General Conference, the Rev. Robert Newton. We have felt greatly disappointed in his return to England without attending our Conference, and affording us the very peculiar profit and delight of his intercourse and counsels.

We also deeply regret that any misapprehensions have arisen, or any diversity of opinion obtained, to threaten the harmony and cordial co-operation of the British and Canadian Connexions. We most anxiously desire to strengthen and perpetuate the Union which now happily exists, and to adjust, satisfactorily, all points of difference between us ; and, to accomplish these ends, we have appointed the Rev. Egerton Ryerson, and the Rev. William Ryerson, Representa-

tives to attend your approaching session of Conference. We repose the fullest confidence in their character and abilities, and cherish a strong hope that all things may be settled on a sure and permanent foundation. We are also happy to add that our respected and beloved President kindly consents to accompany them for co-operation and aid, in compliance with our earnest and unanimous request.

And now, dear Fathers and Brethren, we are about to repair to our respective fields of labour, determined to devote ourselves afresh to God; fervently praying that we may all be enabled to keep the unity of the spirit in the bond of peace, and to co-operate with the utmost cordiality, diligence, and success, in the great and glorious work which God hath given us to do. And "to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever." Amen.

Signed, by order, and in behalf, of the Conference of the Wesleyan-Methodist Church in Canada, assembled at Belleville, this 20th day of June, 1840.

EGERTON RYERSON, *Secretary.*

III.

THE ANSWER OF THE BRITISH CONFERENCE TO THE ADDRESS OF THE UPPER-CANADA CONFERENCE.

DEAR BRETHREN,

IN proceeding to answer your Address, the receipt of which we hereby acknowledge, we cordially avail ourselves of the opportunity to present our sincere congratulations to you on the success which God has given you in the various departments of your labour during the past year. Most earnestly do we pray that a large effusion of Divine influence may more abundantly prosper your efforts to spread Christianity in the earth, and especially to oppose the evil effects of latitudinarianism, and the aggressions of Popery, in the Canadian portion of Her Majesty's colonial empire.

But we ought not to conceal from you our painful apprehensions that the present movements of your Connexion may endanger its spiritual prosperity; and we are anxious that in all things you may be directed aright, and that these events may be so controlled and over-ruled by the gracious Providence of God, that the Gospel may not be hindered.

We must also express our feelings of disappointment that your Address contains so brief and unsatisfactory an allusion to the important subject of the continued Union of the British and Canadian Conferences. This subject has most painfully occupied a very large portion of the time and attention of the Conference and its Committees during the present session. We deeply regret that, while you declare that you "most anxiously

desire to strengthen and perpetuate the Union which now happily exists," you should have rejected, by a large majority, the moderate Resolutions first proposed in your Conference on the subject of the Annual Grant of the Imperial Government to the British Wesleyan Missionary Committee, and have adopted others, the effect of which was virtually to dissolve the Union ; and also that, in order more fully to identify the Canadian Conference with the offensive proceedings of one of your Body, against whom the most serious complaints were made by the Canadian Committee in this country, and in disregard of all courtesy and propriety, you have sent him as one of your Representatives to the British Conference ; thus giving your highest sanction to the whole of his proceedings, and obviously intending to throw upon us the odium of not redeeming our pledge, that "such Representative should be received with cordial affection by the British Conference, and that every attention should be paid to his statements and representations." We are sorry that the first visit of the Rev. William Ryerson to our Conference should have been made under circumstances which precluded the possibility of giving him that very cordial reception which he would otherwise have received, and to which his character and talents so well entitled him.

The early dissolution of our Union with you is a result which we unfeignedly deplore ; for, although that Union was not sought or desired by us in the first instance, and its perpetuation could not have been attended with any advantage to the Connexion in Great Britain, we hoped it might give vigour and effect to your own labours ; and we are convinced that it would have been especially important in diffusing the spirit, and establishing the regulations, of an older and more perfect religious economy throughout the province of Upper Canada, to the great spiritual profit of your people, and to the extensive and permanent benefit of your country, in furthering all the objects which can be desired and promoted by an enlightened patriotism.

We do not hesitate to express our deep conviction that a fearful responsibility rests upon those who have rendered necessary the decisions of our Conference, and entailed results which, without the utmost prudence, and an entire devotedness to the great business of the Christian ministry, may seriously endanger the interests of religion.

Under the altered relations of the two Connexions, we deem it right explicitly to state to you that, while on the one hand we regard it as our bounden duty to occupy with zeal and diligence the posts which the providence of God assigned to us previously to the Union, and to maintain the positions which in all fairness and equity belong to us on account of the labour and expense which we have bestowed upon them, we are at the same time most anxious that the allotment of the country before us should be without strife ; and that you should distinctly understand the principles by which we propose to be guided in all our future labours in Canada,—principles which you must at once perceive to be both just and liberal.

It is our wish and determination to avoid all designedly divisive measures; to repress an unchristian spirit of controversy; and, "as much as lieth in us, to live peaceably with all men." We trust that, in our mutual endeavours to occupy the wide field which Divine Providence opens before us, we shall pursue our respective labours in the spirit of brotherly kindness and charity, and that "Ephraim will not envy Judah, nor Judah vex Ephraim;" and our fervent prayer, both on your behalf and our own, is, that "grace, mercy, and peace may be multiplied unto us through the knowledge of God, and of Jesus our Lord."

For farther information, we refer you to the accompanying Resolutions of the Conference, and of the Committee "appointed to take the most judicious and Christian measures, in conjunction with the Rev. Egerton Ryerson and Rev. William Ryerson, as Representatives of the Upper-Canadian Conference, that the formal dissolution of the Union may not be accompanied with any thing that might produce embittered feelings, or injure mutual charity."

Signed, in behalf and by order of the Conference,

JOHN HANNAH, *Secretary.*

IV.

PROCEEDINGS AND DECISION OF THE CONFERENCE ON MATTERS RELATING TO THE UNION BETWEEN THE BRITISH CONFERENCE AND THE UPPER-CANADA CONFERENCE, AND TO OUR MISSIONS IN UPPER CANADA.

THE Conference last year appointed a Special Committee to decide finally in all matters relating to the Union existing between the British Conference and the Upper-Canada Conference, and to our Indian Missions in Upper Canada. A large Committee was also this year appointed by the Conference, to investigate the proceedings of the aforesaid Committee of last year,—to consider the Resolutions which were adopted by the Upper-Canada Conference of 1840,—and to receive the communications of the Rev. Egerton Ryerson and Rev. William Ryerson, the Representatives deputed by the Upper-Canada Conference to attend the British Conference. The Committee last named sat several days, and at length presented a copious Report to the Conference, which Report received a few verbal alterations and additions, and on the whole of which, as thus amended, the decision of the Conference was then given.

I. THE REPORT OF THE COMMITTEE.

DURING the long and careful examination of the important subjects referred to the Committee, various Documents were read or largely quoted, and oral testimonies received, comprising the following Articles:—

1. Dr. Alder's Statement of the Proceedings of the Committee appointed by the British Conference for the Affairs of Upper Canada in 1839.

2. Articles of Union between the British Conference and the Conference of Upper Canada, drawn up in 1833.

3. The Rev. John Beecham's Statements and Explanations in illustration of the aforesaid Articles of Union.

4. The Rev. George Marsden's Explanatory Statement respecting the Note appended by the Upper-Canada Conference of 1833 to the 5th clause of the 6th Article of Union, and the first Payment of the Government Grant for our Missions in Upper Canada.

5. Statements of the Rev. Edmund Grindrod, Rev. William Lord, and Rev. Joseph Stinson, who have been Presidents of the Upper-Canada Conference; and also of the Rev. Matthew Richey.

6. Letter from the Rev. Egerton Ryerson to Dr. Alder in 1834.

7. Extracts from the Minutes of the Upper-Canada Conference, held in Toronto in 1837, on Government Grants for religious purposes,—involving principles which might have been pleaded by the Government as a reason for withholding from the Wesleyan Missionary Society the Grant pledged to that Society from the Casual and Territorial Revenue for the support and extension of our Missions amongst the Indians and destitute Settlers in Upper Canada; and which, in point of fact, did induce the Local Government to decline for a time to renew, in conformity with the instructions of the Secretary of State for the Colonies, the payment of the suspended Grant.

8. Extracts from Letters of the Rev. Joseph Stinson, under the dates of October and November, 1838, and January, 1839,—showing that the peace of our Societies in Canada was disturbed through an habitual and zealous interference with secular and party politics by the "Christian Guardian;" which paper, being the avowed and official organ of the Upper-Canada Conference, virtually involved the British Conference, during the subsisting Union, in a common responsibility as to principles and consistency.

9. Dr. Alder's Letter to the Rev. Joseph Stinson, dated London, January 14th, 1839, on the subjects referred to in the above-named Letters of Mr. Stinson.

10. Letter of the Secretaries of the Wesleyan Missionary Society to the Lieutenant-Governor, Sir George Arthur, dated London, February 8th, 1839, announcing the mission of Dr. Alder to our Societies in British North America, and to the Upper-Canada Conference,—disclaiming, on the part of the Wesleyan Missionary Society, all participation in the responsibility attached to certain publications on questions then agitated in Canada,—and expressing their anxiety to maintain the honour and consistency of our religious character, and to preserve "all the Societies, with whom they are in any degree identified, in habits of loyalty and peace, and of exclusive devotedness, in their collective and ecclesiastical relations, to the great work of promoting the spiritual and eternal interests of mankind."

11. Letter of the President of the British Conference, the Rev. Thomas Jackson, to the Rev. Egerton Ryerson, complaining of his official advocacy of principles in the "Christian Guardian" inconsistent with, and opposed to, the principles held and often declared by the British Conference.

12. Extract from the Minutes of the Upper-Canada Conference, held at Hamilton, in June, 1839, containing the settlement of matters in dispute up to that period, and an amicable arrangement for the future.

13. Extracts from the "Christian Guardian" on the same subject.

14. Dr. Alder's Letter to the Rev. Joseph Stinson, dated New-York, October 9th, 1839.

15. Extracts from the Letters of the Rev. Joseph Stinson and Rev. Matthew Richey to Dr. Alder in 1839 and 1840.

16. Memorial addressed to the Governor-General by the Rev. Joseph Stinson,

President of the Upper-Canada Conference, and Superintendent of our Missions in Upper Canada, and by the Rev. Matthew Richey, Superintendent of Toronto.

17. Letter to Dr. Alder from Mr. Vernon Smith, M.P., Under-Secretary of State for the Colonies, dated Downing-Street, 1840, inclosing, by order of Lord John Russell, an important communication of the Rev. Egerton Ryerson's to the Governor-General, and which Mr. Vernon Smith's Letter describes as respecting the Grant to the Wesleyan Missionary Society.

18. Dr. Alder's Letter to the Right Honourable Lord John Russell, Her Majesty's principal Secretary of State for the Colonies, in reply to Mr. Vernon Smith's communication.

19. Resolutions of the Committee appointed by the British Conference of 1839 to decide finally on all matters relating to the Union existing between the British Conference and the Upper-Canada Conference, and to our Indian Missions in Upper Canada, held at 77, Hatton-Garden, London, on Wednesday, April 29th, 1840; which Resolutions specify the three distinct allegations, or matters of complaint, to which reference is made in the Resolutions of this Committee hereinafter inserted. (See Resolution I.)

20. Correspondence of the Rev. Egerton Ryerson with the Governor-General of British North America.

21. Resolution on Government Grants for Religious Purposes, submitted by Dr. Alder to the Upper-Canada Conference at Hamilton, in 1839.

22. Address of the Upper-Canada Conference, held at Belleville, in June, 1840, to the British Conference.

23. Resolutions, in accordance with the views of the British Conference, which were proposed to the Upper-Canada Conference in 1840, and negatived by a large majority.

24. Resolutions of the Upper-Canada Conference in 1840, carried by a large majority, after those last-mentioned were negatived.

25. Report of the Committee on British Canadian Affairs, held at Newcastle-upon-Tyne, on Friday evening, July 31st, 1840.

In connexion with the recital or quotation of the preceding documents, the Rev. Egerton Ryerson and Rev. William Ryerson, as Representatives of the Upper-Canada Conference, were also heard at very great length; and every other method was used, at several successive Meetings, to obtain a full exposition of the case. After all which, the Committee agreed to recommend the following Resolutions to the Conference:—

I. That the three allegations, or matters of complaint, contained in the Resolutions of the Committee on Canadian Affairs, at their Meeting on the 29th of April last, and forwarded by that Committee to the Upper-Canada Conference, are regarded as fully proved: and that, after seriously considering the explanations and defence of the Rev. Egerton Ryerson and Rev. William Ryerson, the Representatives of the Upper-Canada Conference, on these points, and giving them the full weight to which they might be deemed to be entitled, the Committee are decidedly of opinion that the Representatives of the Upper-Canada Conference have entirely failed to establish a justification; inasmuch as it appears that, notwithstanding all they have stated and explained, there existed,—

1. A practical superseding of the Rev. Joseph Stinson, as President,

by communicating with the Governor-General separately, and without his knowledge, and by acting without him, and without the Committee of the Upper-Canada Conference,—of which Committee Mr. Stinson was a member, and Chairman, (*ex-officio*,)—on matters affecting the permanency of the Government Grant to the Wesleyan Missionary Society.

2. A violation of the obligations arising from the Union, in not opposing, but rather countenancing, the payment of our Grant in a certain contingency, not to us, but to the Upper-Canada Conference, for other and different purposes.

3. The decidedly and prominently political character of the “Christian Guardian,” in violation of pledges given to us and to the Upper-Canada Conference from 1833 to 1839.

II. That, after a most careful examination of the complicated and difficult subjects which have engaged the attention of the Committee appointed by the British Conference of 1839, to decide finally in all matters relating to the Union existing between the British Conference and the Upper-Canada Conference, and to our Indian Missions in Upper Canada, and after having, in the course of a very protracted discussion, had abundant proof of the wisdom, care, and kindness which the aforesaid Committee have manifested in relation to the affairs of Upper Canada; the present Committee are unanimously of opinion, that the members of the Committee on Upper-Canadian affairs, particularly in the Resolutions adopted at their Meeting in London, on Wednesday, April 29th, 1840, and transmitted to the Upper-Canadian Conference, have strictly adhered to those great principles which have always guided the Wesleyan Body; and that they are therefore entitled to the thanks of the Conference for the important services which they have rendered to the common cause of Wesleyan Methodism.

III. After a close consideration of the Resolutions of the Upper-Canada Conference of 1840, in answer to the Resolutions of our Committee on Upper-Canada affairs, at their Meeting on April 29th, 1840, it was resolved,—

1. That this Committee is most happy to perceive that one of these Resolutions, which determines that the “Christian Guardian” shall cease to be a political paper, and shall be confined to purely religious and literary subjects and articles of religious intelligence, is to that extent satisfactory: but that the unqualified reservation of the “Clergy-Reserve Question,”—a reservation already so construed and abused as to be pleaded in justification of an almost unlimited discussion of great and general principles on Ecclesiastical Polity, held sacred by this Body;—and the absence of any adequate security for a more faithful observance of this Resolution than has been maintained with respect to similar pledges repeatedly given from 1833 to 1839;—in connexion with the fact that a direct negative was simultaneously given to another series of Resolutions, which would have been much

more explicit and satisfactory on the several subjects referred to ;—are circumstances which the Committee deeply regret, and cannot but regard with distrust and disapprobation.

2. That on the other important topics embraced in the Resolutions of our Committee on Upper-Canada Affairs, dated April 29th, 1840, the Resolutions of the last Upper-Canada Conference appear rather to imply an acquiescence in the evils complained of, and an official adoption of them, than a cordial determination to prevent their future recurrence by substantial and efficient measures ; and seem to evince that there is a decided difference between the two Conferences on the construction of the Articles of Union, in reference to fundamental principles essential to the good working of the Union, and which the Committee are of opinion that the British Conference cannot abandon without compromising its own consistency and public reputation, inasmuch as it cannot safely be identified in views and responsibility with any Body, however respected, over whose public proceedings it is denied the right and power of exerting any official influence, so as to secure a reasonable and necessary co-ordinate but efficient direction, during the continuance of the Union.

IV. That, in the judgment of this Committee, nothing has occurred, in the whole course of these negotiations, to shake the confidence of the Conference in the Rev. Joseph Stinson and Rev. Matthew Richey ; and that the members of the Committee cannot but express their hearty esteem and approbation of the ability, fidelity, and diligence, with which these respected brethren have performed the duties officially confided to them.

V. That, notwithstanding the grounds of grievance and complaint on which the Committee have felt it to be their duty to express so strong an opinion, they are aware of the desirableness of maintaining the existing Union between the two Bodies, for reasons which relate to the general interests of our common Christianity, and to the continued connexion of the Province with the Mother Country. Yet, in their judgment, that Union can be advantageously maintained only by the strict and undeviating adherence of our Upper-Canadian brethren to the following principles and regulations :—

1. That the continuation of the Government Grant to the Wesleyan Missionary Society be cordially assented to and supported by our Upper-Canadian brethren, even if its payment should be ultimately transferred, as proposed in the “ Clergy-Reserve Bill,” lately passed by the Imperial Parliament, from the Casual and Territorial Revenue, on which it is now placed, to the Clergy-Reserve Fund in that Province ; and that, as it appears that the payment of the Grant has actually been again suspended, and is at present withheld, to the great inconvenience and embarrassment of our Missions in Upper Canada, the Rev. Egerton Ryerson shall address a letter to Lord John Russell, disclaiming any intention or wish to deprive the Wesleyan Missionary Society of the Grant of £700 per annum, secured to that Society as a fixed charge for

Missionary purposes in Upper Canada,—requesting that its regular payment may be continued,—and assuring his Lordship that any other construction which may have been put upon his letter to the Governor-in-chief, was founded in a misapprehension of his meaning.

2. That the “Christian Guardian,” or whatever Newspaper or Periodical may in future be recognised as the Official Organ of the Upper-Canadian Conference, shall entirely abstain from all party political reasonings and discussions, confining its expressions of opinion to religious and literary topics.

3. That such Official Organ admit and maintain all the acknowledged principles of the Wesleyan-Methodist Connexion; and that, in seeking for a right understanding on this point, the Committee have especial reference to that principle of our Body, which asserts it to be the duty of civil Governments to employ their influence, and a portion of their resources, for the support of the Christian religion.

The Committee recommend, in conclusion, that the Conference now remit the whole affair to the management of a Special Committee, whose duty it shall be to draw up a statement, in a more detailed manner, of the points on which full satisfaction will be expected from the Conference of Upper Canada, and to make such a Report of the Resolutions of that Body thereupon as may enable our next Conference, assembling in Manchester, to determine finally the course which, in reference to this Union, it may then appear proper to adopt in the settlement of the whole affair.

II. THE DECISION OF THE CONFERENCE.

THE Report above inserted was presented to the Conference, and read in the hearing of the Rev. Egerton Ryerson and Rev. William Ryerson, Representatives of the Upper-Canada Conference. They desired a copy of it, which was accordingly handed to them; and they retired to examine its several parts. When they returned, they were again heard at length, and mutual explanations were made on several points to which they demurred. In the end, they frankly and explicitly declared it as their opinion, that the Upper-Canada Conference, of which they are the Representatives, would never be induced to accede to the views which are contained in the aforesaid Report, and concerning which such serious misunderstandings have arisen; and that the maintenance of such views on the part of this Body would be regarded by the Upper-Canada Conference as a virtual dissolution of the Union. Upon hearing this, the Conference was reluctantly led to the conviction, that a continuation of the more intimate connexion established by the Articles of 1833 is quite impracticable. The Conference could not overlook the fact, that the pacific Resolutions which had already been proposed to the Upper-Canada Conference of 1840 by some of its Members, were negatived by a large majority; and that, from the statement of the Rev. Egerton Ryerson and Rev. William Ryerson just made, the same disposition evidently remains, and clearly

precludes a farther perpetuation of the Union. But the Conference wishes to express its fraternal and affectionate feelings towards the Upper-Canadian Brethren, whose continued and increasing prosperity in the enjoyment of "all spiritual blessings," and in the extension of all beneficial spiritual influence, it earnestly desires; and while the relation subsisting between the two Conferences may henceforth be simply that which marks two independent sections of the great Methodist Family, it is devoutly hoped, and implored at the hands of our most merciful God, that they, and all other parts of the same Family, may always preserve towards each other such sentiments of sincere Christian friendship as become those portions of the Church of Christ which agree in many points of Doctrine and Discipline, closely bearing, as they firmly believe, on the best interests of mankind. And in order that every arrangement may be made in the kindest and most affectionate manner, the Conference deems it right to confide the whole affair to a Special Committee, who shall be invested with full authority to act, during the interval between this time and the next Conference in Manchester, in all matters connected with this subject, and especially to take measures, in conjunction with our General Missionary Committee, for the future prosecution of our work in the United Province of Canada, and of our Missions among the Aborigines and Destitute Settlers;—with power also to add to their number, and to appoint from among themselves such Sub-Committees as may be thought advisable. It is likewise recommended, that the Rev. Egerton Ryerson and Rev. William Ryerson be invited to attend the said Committee, or any Sub-Committee or Deputation which may be appointed by it, with a design to render every plan and disposition of affairs as amicable as possible. On the whole subject, therefore, the Conference resolves, UNANIMOUSLY,—

I. That the first four Resolutions contained in the preceding Report of the Committee, as those Resolutions are revised and amended, be received and adopted by the Conference.

II. That as, for the reasons above suggested, a perpetuation of the Union between the British and Upper-Canadian Conferences is judged to be impracticable, the fifth Resolution contained in the aforesaid Report, under all the circumstances in which the subject is now presented for the decision of the Conference, cannot be received and adopted; but that the following Committee be appointed, with all the powers already mentioned, to take the most judicious and Christian measures, in conjunction with the Rev. Egerton Ryerson and Rev. William Ryerson, as Representatives of the Upper-Canadian Conference, that the formal dissolution of the Union may not be accompanied with anything that might produce embittered feelings, or injure mutual charity; viz., the President and Secretary of the Conference, the Rev. Messrs. Richard Reece, Richard Treffry, Thomas Jackson, John Scott, John P. Haswell, Edmund Grindrod, Thomas Galland, James Dixon, Joseph Taylor, Peter M'Owan, Matthew Richey, Joseph Stinson,

George Marsden, William Lord, Robert Wood, Barnard Slater, John Rigg, William Bennett, William M. Bunting, John Davis, sen., John Bowers, William Atherton, Richard Waddy, Isaac Keeling, Timothy Ingle, John Mason, jun., Samuel Jackson, William Ververs, Joseph Fowler, William Barton, Francis A. West, Samuel D. Waddy, together with the Missionary Secretaries.

III. That the above-named Committee shall hold its first Meeting in Manchester, on Wednesday, August 19th next, and its subsequent Meetings as may be found convenient or necessary.

V.

PROCEEDINGS OF THE SPECIAL COMMITTEE ON CANADIAN AFFAIRS, AT ITS FIRST MEETING, HELD IN MANCHESTER, ON WEDNESDAY, AUGUST 19TH, 1840; AND OF THE SUB-COMMITTEE WHICH WAS APPOINTED BY THE ABOVE-NAMED SPECIAL COMMITTEE TO CONFER WITH THE REV. EGERTON RYERSON AND REV. WILLIAM RYERSON, ON THURSDAY, SEPTEMBER 3D, 1840.

PURSUANT to the last Article in the preceding Decision of the British Conference, the Members of the Special Committee on Canadian Affairs assembled in Manchester, on Wednesday, August 19th, 1840; and, with an earnest desire to conduct every thing in the most Christian and amicable manner, according to the instructions which they had received from the Conference, resolved,—

That a Sub-Committee, consisting of the President and Secretary of the Conference, the Missionary Secretaries, and the Rev. Messrs. Richard Reece, William Atherton, William Lord, Joseph Stinson, Matthew Richey, John Scott, Edmund Grindrod, Thomas Jackson, John Mason, jun., Isaac Keeling, John P. Haswell, and John Bowers, shall be, and hereby is, appointed to meet the Rev. Egerton Ryerson and Rev. William Ryerson, the Representatives of the Upper-Canada Conference, at 77, Hatton-Garden, London, on Thursday, September 3d next ensuing, at ten o'clock in the forenoon, for the particular purpose of having a free and friendly conversation with them on matters now pending between the British and Upper-Canada Conferences.

When the above Resolution was communicated to the Messrs. Ryerson, it appeared that they had made arrangements to sail for Canada on Tuesday, September 1st, and that they could not be prevailed upon to delay their departure a few days longer. An invitation was afterwards sent to them by a messenger, asking them to meet Mr. Scott and a few other friends, meaning such Members of the Sub-Committee as were then in London, on Saturday, August 29th. They signified to the messenger that they would reply to that invita-

tion. But no reply was ever received. The Messrs. Ryerson left England at the time they had purposed. Just before their departure, however, they addressed a lengthened letter to the Secretary of the British Conference, which, with many other papers and documents, they had also published in a separate pamphlet.

But, notwithstanding the precipitate departure of the Messrs. Ryerson, the Members of the Sub-Committee met at the time and place appointed; and unanimously passed the following Resolutions :—

I. That, since the primary object of this Meeting, which was to have a free and friendly conversation with the Messrs. Ryerson on matters now pending between the British and Upper-Canada Conferences, is precluded by their early departure from England, a Meeting of the whole Special Committee on Canadian Affairs shall be convened on Tuesday next, September 8th, at twelve o'clock, and, by adjournment, on the two following days, at the Centenary-Hall, Bishopsgate-Street-Within, London; that each Member of that Committee shall immediately be furnished with a copy of the Messrs. Ryerson's pamphlet, in order that he may be the more fully prepared to deliver his sentiments concerning it; and that the General Committee of the Wesleyan Missionary Society shall be requested to hold a Meeting on Wednesday, September 9th, with a design to consider such proposals as the Special Committee on Canadian Affairs may deem it right to submit to them on Missionary arrangements and proceedings in Canada.

II. That Mr. Richey be requested to proceed forthwith to Upper Canada, for the purpose of being on the spot to supply our friends there with such information and explanations as can be afforded only by one who was present during the discussion of the whole business at the late British Conference, and which, being timely given, may prevent much anxiety and misconception.

VI.

RESOLUTIONS OF THE SPECIAL COMMITTEE ON CANADIAN AFFAIRS, AT ITS SECOND MEETING, HELD IN THE CENTENARY-HALL, BISHOPSGATE-STREET-WITHIN, LONDON, ON TUESDAY, SEPTEMBER 8TH, 1840, AND, BY ADJOURNMENT, ON THE TWO FOLLOWING DAYS.

AGREEABLY to the summons of the Sub-Committee, as mentioned in the document last preceding, the Special Committee met at the time and place above-named; and, after a minute and patient investigation of the several particulars which were brought under their consideration, unanimously agreed to the following Resolutions :—

I. That this Committee would be very far from doing justice to its unfeigned sentiments, were it not strongly to express its surprise and regret that the Messrs. Ryerson did not afford to the Sub-Committee, which was appointed at Manchester on the 19th of August last, any opportunity of meeting and conversing with them on matters of great moment to the Upper-Canada Conference. Although, in consequence of those sittings in which the Committee on Canadian Affairs, (appointed during the meeting of the late British Conference,) and the Conference itself, listened for an unprecedented length of time to the statements and explanations of the Messrs. Ryerson, the Conference was detained several days at Newcastle; and although *one* of the main objects for which a Representative from the Upper-Canada Conference had been invited to England was, that, if he should fail to satisfy the British Conference of the propriety and usefulness of continuing the Union between the two Conferences, he should then endeavour to arrange the terms of separation in the most fair and amicable manner; yet, when the Messrs. Ryerson were *earnestly desired* to remain a very short time longer, for the purpose of making such arrangements, or of having friendly interviews with the Sub-Committee for that end, they could not be prevailed upon to delay their departure, or even to accept of the invitation which was sent to them that they might, before their departure, meet such Members of the Sub-Committee as were then in London, for the sake of so necessary an object. The surprise of the Committee at this haste and inattention is not lessened by the reply, already inserted by anticipation in the pamphlet which the Messrs. Ryerson have published,—that they gave notice at Newcastle of their intention to leave England on the 1st of September, (a notice which was never understood by the Newcastle Committee or the Conference to have been received,) because the intention to hasten their departure *from the Conference* before its sittings were closed, and before it had time and opportunity finally to conclude its proceedings and decision on the affairs of Upper Canada, was alike surprising, and irreconcilable with the views entertained by this Committee concerning the importance of the business which then remained to be adjusted.

II. That this Committee also deeply regrets the circumstance that the Messrs. Ryerson have judged it expedient, previously to their precipitate departure, to publish a pamphlet on the subject of the Union of the two Conferences and its Dissolution,—a publication, the tendency of which is to hinder and embarrass, if not to prevent, any such friendly adjustment as a Meeting of the Sub-Committee and the Representatives might have happily accomplished. The Committee is at a loss to understand why the Messrs. Ryerson should have deemed it proper to consign their papers to the press in such haste that, while some documents are given to the public which possess no particular relevancy or importance to the case at issue, others are omitted which they themselves profess to regard as “of importance.” It is matter of

regret with the Committee that the Messrs. Ryerson should have appealed to the public *at all* in the present stage of the business ; and especially that, having so determined, they should send forth a partial pamphlet, from which the public cannot possibly decide on the whole merits of the case. The Committee cannot but express its strong disapprobation of such a proceeding, and regard it as another proof of that want of a conciliatory spirit which has marked all the proceedings of the Upper-Canadian Representatives.

III. That a copy of the pamphlet of the Messrs. Ryerson having been furnished to each Member of this Committee, in order to a separate and private examination of its contents ; the principal reasonings and allegations which it contains having been considered ; and the explanations and answers of Dr. Alder, Mr. Lord, and Mr. Stinson, having been heard, the Committee deliberately concurs in the conviction that the chief objections urged by the Messrs. Ryerson in their Letter to Lord John Russell, and in their Letter to the Secretary of the British Conference, and the pretended discrepancies which they allege as being found in the Documents to which they reply, have been most satisfactorily met and explained.

IV. That, in particular, it is made apparent, by reference to the financial accounts of the period in question, that Dr. Alder's statements with respect to the Missions of the Upper-Canada Conference, can be irrefragably sustained against the remarks and insinuations contained in the said pamphlet. The Messrs. Ryerson broadly state, in their Letter to Lord John Russell, dated August 20th, 1840, that, "in the printed Reports of the" Missionary "Society's Agent in Upper Canada, embracing the same period," that is, from August, 1833, to December, 1839, "the total amount reported to have been expended in that Province, in connexion with the Missions, is £13,475. 1s. 4d. sterling, £4,331. 17s. 7d. less than the sum stated by Mr. Alder. The manner in which this sum of £4,331. 17s. 7d. sterling has been expended has not been stated in the Society's Reports, either in London or in Canada. It remains for Mr. Alder to explain." From this extract it is evident that the Messrs. Ryerson had seen the Society's General Report published in London, as well as the Local Report published in Canada ; and, therefore, that they can plead no excuse on the ground of ignorance. Now the simple and undisguised fact of the case is this. The Local Committee in Canada publishes a Report of those moneys only which are expended in the Province for Missionary purposes, *under its own supervision*. But there is another and a large portion of the expense connected with these Missions, which is laid out under the *immediate direction* of the General Committee, and of which the Local Committee *can take no official cognizance*, but *all of which appears in the duly-audited accounts of the Parent Society*. Thus the sums advanced under the eye of the Local Committee amount to what is named in the Local Report, from which the Messrs. Ryerson draw their statement. But other sums

were expended, under the proper direction of the General Committee, *for the outfit and passage of the General Superintendent of the Canadian Missions and his family, and for their support from 1833 to 1839,—for the occasional support of a young man as the President's Assistant,—for the outfit and passage of five Missionaries to Canada,—for the outfit, passage, and other expenses, ordinary and extraordinary, of Messrs. Lord and Harvard, as Presidents of the Upper-Canada Conference,—and TOWARDS THE EXPENSES OF MR. EGERTON RYERSON DURING HIS STAY IN ENGLAND IN THE YEAR 1837.* Yet, strange and incredible as it may appear, all these items, which were expended in connexion with the Missions in Upper Canada, are entirely overlooked and omitted by the Messrs. Ryerson. When the whole is laid together and summed up, as it has been in the presence of this Committee, it is found that Dr. Alder's statement is perfectly correct.

V. That, in reference to the alleged want of cordiality and courtesy in the reception of the Messrs. Ryerson at the British Conference, *it is not correct to say that the Conference, or its official Representatives, as such, treated them otherwise than in a respectful and friendly manner:—for they were courteously introduced by the President in form, at the first convenient opportunity, at the same time and in the same way that Messrs. Stinson and Richey were introduced.* Mr. Egerton Ryerson, strangely deputed, not merely to give information, but, formally and officially, as one of the Representatives, respecting matters in which *his own* conduct and proceedings were especially the subjects of complaint, admits that, for *his* part, he could not with probability calculate on being received with the same friendliness as on former occasions. And as to those Members of the Conference against whom chiefly, *as individuals*, these complaints are aimed, the SINCERITY which is a part of their character as Britons and Wesleyans would not admit of their exhibiting appearances of cordiality which, in the circumstances, could not really exist; nor would CHRISTIAN PRUDENCE admit of their having frequent and unrestrained communication with a person of whose unfaithfulness, slipperiness, and disregard of the implied confidence of friendly interviews, they had been convinced by painful experience.*

* The following Extract of a Letter from the Rev. Joseph Fowler, Superintendent of the Newcastle-upon-Tyne West Circuit, may not unfitly be introduced here. It is dated, Newcastle, September 8th, 1840, and addressed to the Rev. William Barton, one of the Sub-Secretaries of the Wesleyan Conference.

“Had it been practicable, I should like to have been present at your Meeting in London; but distance, duty, &c., rendered it impossible. I am sorry the Messrs. Ryerson are not with you. The ‘Official Communication’ of which they speak was an amended or more correct copy of the Resolutions. I believe it was stated by the President that this would be forwarded in the course of a few days; and, for that purpose, we were requested to inquire their address. The note on pages 84, 85,” of the Messrs. Ryerson's pamphlet, “is as unmerited as it is offensive. As well might Mr. Marriott,” Treasurer of the General Chapel Fund, a gentleman who was

VI. That, with respect to the Documents enumerated in the Newcastle Committee's Report to the Conference on these Canadian affairs, and the objections and insinuations of the Messrs. Ryerson concerning the mode of selecting, arranging, and describing them, it is plain that the Newcastle Committee did not profess or intend to give, in the list of Documents, the arguments on either side, which had been read, stated, or quoted; and that the said Documents were arranged chiefly with regard to the relation and mutual dependence of the subjects. The Newcastle Committee had neither time nor inclination for any such wilful misarrangement or designedly partial summary of the contents of the Documents in question as are imputed by insinuation in the remarks of the Messrs. Ryerson, and which this Committee indignantly and entirely repudiates. The object of the Newcastle Committee, in preparing such a list of the Documents and Statements which had been brought forward, was simply to show to the Conference that all the evidence which the parties regarded as essential to an investigation of the case had been produced and considered. Nor is it true, as the Messrs. Ryerson insinuate, that certain documents are omitted. They are comprised in Number 20 of the List of Documents, under the general but sufficiently explicit title of "Correspondence of the Rev. Egerton Ryerson with the Governor-General of British North America."

VII. That this Committee regrets to perceive, in the same publication, numerous additional proofs of the disingenuous spirit in which Mr. Egerton Ryerson has conducted his part of the whole affair; with grievous examples of the introduction of matter totally irrelevant, of insidious mis-statement, mystifying prolixity, and injurious insinuation, which, though not in all cases literally false, are calculated to produce all the effect of falsehood.

VIII. That this Committee hereby records its deliberate and serious

not likely to be treated with disrespect or neglect,—“as well might Mr. Marriott complain, and with as much reason. But suppose they,” the Messrs. Ryerson, “had been treated in this matter as uncourtously as their pamphlet represents, the ‘*Authorities of the British Conference*,’ as the writer designates them, were not responsible for that act. Whoever was to blame, *they were not*. The case was this: Long before I knew that it was our duty to make provision for Mr. Marriott, or that any Deputation whatever was coming from the Canadian Conference, our friends had received notice of the Ministers they were to expect, and were fully engaged to take as many as they could accommodate. Some Ministers had actually arrived; and the rest were on their way. We had, therefore, no alternative but either to send them,” Mr. Marriott and the Messrs. Ryerson, “to Sunderland, or, if they remained in *Newcastle*, to *hire lodgings*. It was said they must remain in town; and the *best and only thing we could do, was done*. For Mr. Marriott and the Messrs. Ryerson we hired rooms, &c. I mentioned to Mr. E. Ryerson my regret that we had not been able to place them in the families of some of our friends, and stated the reason, adding, I hoped that they had been comfortable; and his answer was,—I believe the very words, but I am sure to the effect,—‘*Exceedingly comfortable; every thing to our mind.*’ After this, to write about being ‘sent to a solitary boarding-house as a leper,’ is *too bad!*”

protest against various vituperative passages in the pamphlet of the Messrs. Ryerson, which cannot now be distinctly noted and exposed as their character and tendency deserve,—which are as groundless and misleading as the parts remarked upon in the preceding Resolutions,—and which also might be as effectually refuted. But to answer minutely and at length all the objectionable parts of such a pamphlet would, in the opinion of this Committee, be a culpable waste of time, and a trespass on the attention of our friends, who, from the specimens already given, may easily infer the character of the whole.

IX. That, therefore, this Committee will only, in conclusion on this subject, record its solemn assertion of the utter want of all regard to truth, justice, and PEACE, implied in the final sentence of the Preface to the Pamphlet of the Messrs. Ryerson, which describes the ground assumed by us as involving only “the intolerance of party feeling, matters of shillings and pence, doubtful questions of human expediency, and assumptions of prerogative and power, as novel as they are unjust and inexpedient.” To this the Committee briefly reply as follows:—

1. It is NOT TRUE that party-feeling has produced the remonstrances of the British Committee and Conference against the habitual intermeddling of Mr. Egerton Ryerson and of the “Christian Guardian” in matters of party politics. Those remonstrances have been equally directed against *all* the various interferences of Mr. Egerton Ryerson as a Christian Minister, and of the “Christian Guardian” as the Official Organ of a Religious Community ecclesiastically identified by the Union with British Methodism, which have occurred in the last seven years, during which period Mr. Egerton Ryerson and the “Guardian” have successively and in turn supported different administrations, and opposite systems of colonial policy. Our objection has ever been to such political interferences being *officially*, and under the collective influence of the Canadian Methodists as a Religious Body, practised *at all*, and not to the particular direction given to them at any specific period. The Letter of the Missionary Secretaries to Sir George Arthur, and that addressed by Dr. Alder to Mr. Stinson, under the date of January 14th, 1839, both given in the Appendix * to these Resolutions, will sufficiently illustrate this matter.

2. As to “matters of shillings and pence,” the Committee think that attempts, such as those to which Mr. Egerton Ryerson has been proved to be a party, to alienate from the Wesleyan Missionary Society a Grant for religious purposes in Canada, to which the Royal Faith was pledged to that Society in 1832, do not involve *mere* matters of pecuniary consideration, but are a *direct and criminal violation of moral principle and honour*. Such a suggestion about “shillings and pence” is particularly unbecoming, when it is considered that *all* the *pecuniary benefit* of the Union was, in this case, received by Canada, and that a heavy *pecuniary expenditure*, over and above the sum

* See Appendix, Nos. IV. V.

granted by the Home Government, and the proceeds of the Canadian Auxiliary Society, was incurred, from purely benevolent and Christian motives, by the British Wesleyan Missionary Society, and paid out of its General Fund.

3. That as to the "doubtful questions" and "assumptions of prerogative and power," to which the paragraph refers, this Committee maintains that the British Conference alone has the right of deciding with what class of principles it can honourably, and with a due regard to its own consistency and long-cherished views, be publicly identified, and a correspondent right to dissolve a Union with any other Body whatever, which deliberately and tenaciously persists to advocate by its recognised Agent, or in its Official Organ, *other* and opposite principles of which it conscientiously disapproves; and that as to the alleged assumption of power, all the power which the British Conference or its Representatives have ever wished to exercise was the fair and legitimate influence which it ought in all reason to possess in reference to any other Ecclesiastical Body which seeks to have "Union with it," and with which, not at all for its own sake or benefit, but for the benefit of that other Body, it has consented to be in public opinion in a great measure identified. This Committee, with perfect confidence, reiterates the sentiment expressed by the Committee on Canadian Affairs to the last Conference, (see Minutes of 1840, page 124,) that the British Conference "cannot safely be identified in views and responsibility with any Body, however respected, over whose public proceedings it is denied the right and power of exerting any official influence, so as to secure a reasonable and necessary co-ordinate but efficient direction, *during the continuance of the Union.*" The peremptory denial of any such right by the Canadian Conference was of itself a virtual abandonment of the Union, and rendered just and necessary its recent and formal dissolution.

X. That it was, as already expressed, the earnest wish of this Committee to adjust in a friendly manner, and in conjunction with the Representatives of the Upper-Canadian Conference, those measures which might be requisite or desirable to prevent painful collision between the two Connexions; and while it is deeply to be regretted that this wish has been disappointed through the precipitate departure of the Messrs. Ryerson, and by the hasty publication of their offensive pamphlet, this Committee, nevertheless, considers it right and useful to proceed as far as possible in its purposed endeavours to adopt such principles and arrangements as may prevent unseemly strife between two kindred religious Bodies; and therefore agrees in the following principles as those which should be adopted and maintained in carrying into effect the Dissolution of the Union; namely:—

1. To fall back upon the *status quo*, as it existed immediately before the formation of the Union; including the actual occupation, by Missionaries in connexion with the British Conference, of Kingston, Toronto, and the St. Clair Mission, and including also the *General*

Right,* which the British Conference possessed before the Union, and with which the Canadian Conference, in the interval between its separation from the Methodists of the United States' Connexion and its Union with us, had no power of interference, of establishing Missions wherever there should be found great spiritual destitution among Settlers or Indians, or of extending our work wherever there is what the Wesleyan Missionary Committee may deem necessity, and a sufficient call of duty.

2. To retain those Missionary Establishments among destitute Settlers or Indians, which have been formed since the Union, or which have been to a considerable extent supported by the Funds of the Wesleyan Missionary Society.

3. In the exercise of the rights thus claimed, to avoid any needless and vexatious division of the Societies in Connexion with the Upper-Canada Conference, or the doing of anything in a spirit of strife and contention; and to maintain, as fully as possible, an amicable and Christian relation and deportment towards the Ministers and Societies of the Upper-Canada Conference.

XI. That, in conformity with the principles above-mentioned, this Committee recommends, and in this recommendation it has the entire concurrence of the Wesleyan Missionary Committee, that the following Stations be retained, as having been occupied previously to the Union; namely, Kingston, Toronto, and the St. Clair Mission; and that the following Stations be occupied by us on the ground that they are Missionary Establishments which, in their present localities, have been commenced under the direction of the Wesleyan Missionary Society, or on which its funds have been largely expended; namely, Aldersville, including the Manual-Labour School for Indian children, established and supported by us, Goderich, Warwick and Adelaide, Barrie and Coldwater, Guelph and Amherstburgh.

N. B. The Station at Lake Superior, being included in the general arrangement into which the Missionary Society has entered with the Honourable Hudson's Bay Company, will, of course, be continued

* This principle is substantially a reiteration of that which was avowed and maintained by the Wesleyan Missionary Committee in February, 1832, in its correspondence with the Upper-Canada Board of Missions. The proof of this will be found in the following Extract, taken from the Minute-Book of the Wesleyan Missionary Society, under the date of February 15th, 1832. and a copy of which was sent to the Upper-Canada Conference: "That, notwithstanding these views of the Committee, Messrs. Ryerson and Jones were informed, that the Committee intend nothing as to Upper Canada contrary to that brotherly kindness which ought to exist between two kindred religious Bodies; but that they shall not consider that principle at all contravened, should they fix Missionaries in places of considerable population, although the Canadian Conference may have Societies in such places, the population being such as to afford reasonable ground to conclude that there is a sufficient sphere of labour for each; much less that it would be any infringement of the said principle, should a Mission be planted among Settlers not yet provided with religious ordinances."

under the direction of the General Superintendent of our Missions in the Western District of Canada.

XII. That this Committee deems it advisable that the places proposed to be retained in Upper Canada, shall, in connexion with our numerous existing Stations in Lower Canada, be classed as the *Eastern* and *Western Districts*, under the general head of CANADA. The Rev. Joseph Stinson is hereby appointed, in the name and on the behalf of the British Conference, to be the Chairman, as well as the General Superintendent of Missions, in the Western District. And, in order to promote the brotherly union and harmony of our Missionaries, and the Societies under their care, in the United Province, a Committee of Consultation is hereby appointed for the present year, which Committee shall consist of the Rev. Messrs. Stinson and Harvard, being the Chairmen of the two Canada Districts, and the Rev. Messrs. Case, Richey, Evans, Lusher, and Squires, with power to add to their number. Mr. Stinson shall be the Chairman, and Mr. Richey the Secretary, of the said Committee, the Members of which are directed to confer frequently by letter or personal interviews, especially on subjects affecting the stability and prosperity of our work, or the general interests of our Missions. The Committee aforementioned is authorized to meet at such times and places as the Chairman shall deem necessary, and to make or sanction such alterations of the Stations in the Province as need shall require until the ensuing British Conference. To the same Committee is confided the general duty of transacting affairs, on behalf of the Wesleyan Missionary Society, with the Official Authorities in the United Province of Canada. The Chairmen of the two Canada Districts are also advised to make such arrangements as may admit of the attendance of both Chairmen at the regular Annual Meeting of each District.

XIII. That this Committee deems it worthy of the consideration of the Missionary Committee, and the ensuing British Conference, whether, the disciplinary system of Districts being still maintained in our North American Missions, it would not also be useful to hold, once in three years, a British North American Conference, to be constituted of Members chosen, or allowed to attend, from the District Meetings in the several Provinces, and to be presided over, when practicable, by a Minister from England, appointed by the Conference for that purpose.

XIV. Finally, That this Committee cannot conclude its present deliberations without devoutly imploring the blessing of Almighty God on the Christian labours which shall hereafter be pursued in the British Dominions of North America, whether by the British Conference in the United Province of Canada, in Nova Scotia, New Brunswick, Newfoundland, and the territories of the Hudson's Bay Company, or by the Upper-Canada Conference, in its peculiar department of ministerial service, and in its separate capacity. It has been a painful task to animadvert on several topics which have been pressed on the Committee's attention; but that task would, in its issue, be still

more painful, if it were suffered to abate or quench the unfeigned affection which shall live in the truly Christian heart when all strife dies. The law of Divine charity imposes obligations which it is not in the power of partial and temporary misapprehension to relax or destroy among those who "love our Lord Jesus Christ in sincerity," and who, for his name's sake, thirst for the extension of His truth and mercy. To promote the triumphs of vital Christianity among the Settlers and Indians of British North America, the faithful servants of our great Master, on both sides of the Atlantic, have "laboured, and have not fainted." Nor shall the fruit of their labours fail. Let them still pursue their honourable course, through "evil report and good report, as deceivers, and yet true;" and let them not doubt that "God, even our own God," will more abundantly "bless" them. They are striving to build the Lord's spiritual temple in scenes where the melody of prayer and praise has been but seldom heard; and, in the presence of the most formidable obstacle which may arise to discourage their efforts and restrain their zeal, they too are taught to say, with the meek confidence of faith and hope, "Who art thou, O great mountain? before Zerubabel thou shalt become a plain: and he shall bring forth the headstone thereof with shoutings, crying, Grace, grace unto it."

APPENDIX.

APPENDIX.

I.

THE REV. DR. ALDER'S LETTER TO LORD JOHN RUSSELL, IN
ANSWER TO THE REV. MESSRS. RYERSON'S LETTER TO
THAT NOBLEMAN.

*To the Right Hon. Lord John Russell, Her Majesty's Principal
Secretary of State for the Colonies, &c., &c., &c.*

*Wesleyan Centenary-Hall and Mission-House,
Bishopsgate-Street-Within,
Dec. 28th, 1840.*

MY LORD,

IN compliance with a request communicated to me by Mr. Under-Secretary Smith, I had the honour of addressing to your Lordship, under date of the 29th of April last, a communication, the object of which was to state, for your Lordship's consideration, the objections of the Committee of the Wesleyan Missionary Society to the proposed transfer, in whole or in part, to the Provincial Conference in Upper Canada, of the Annual Grant of £700 secured to the Wesleyan Missionary Society on the faith of the Crown, as a fixed charge on the Casual and Territorial Revenue, for religious uses and purposes in that Province.

Aware, that, for many years to come, the available proceeds of the Sales of the Clergy Reserves will not be more than sufficient to pay such Annual Stipends and Allowances as are now assigned and given to the Clergy of the Church of England, and other Religious Bodies or Denominations of Christians in the Colony, for the payment of which the faith of the Crown is pledged, the Rev. Egerton Ryerson applied, on his own responsibility, to His Excellency, Lord Sydenham, on behalf of the Provincial Conference; and requested His Excellency to become a party to an arrangement intended to add an additional fixed charge to the Casual and Territorial Revenue, in order that it might be transferred at a future period, with the other Religious Grants, to the Clergy Reserve Fund, for the purpose of securing, in that manner, an annual allowance towards the support of an Academic Institution in Canada. Such an application could not, for obvious reasons, be granted; but it was the means of originating a proposal for transferring the Annual Grant, secured on the faith of the Crown to the Wesleyan Missionary Society for the religious improvement of the Indians and Destitute Settlers, to the Provincial Conference in Upper Canada; which

proposal was, I understand, embodied in a despatch, addressed to your Lordship by the Governor-General in February last, accompanied by a Letter from Mr. Egerton Ryerson to His Excellency, recommending that measure. Had that arrangement been carried into effect, the payment of the Annual Grant to the Wesleyan Missionary Society would have been wholly alienated from that Body, and the means of Religious Instruction provided for the Aborigines and the New Settlements diminished to that extent, for the purpose of affording additional aid to a Literary Institution ; which Institution has, I believe, received an amount of pecuniary assistance from the Government, during the last five years, as large as that which has been granted to the Wesleyan Missionary Society for Missionary purposes in the whole of British North America during the last half century, if not even larger.

Such being the object of my former communication to your Lordship, I was careful to make no statement which I did not deem myself competent to substantiate, and to offer no observations which I judged to be unworthy of the Religious Community on whose behalf I addressed your Lordship, or inconsistent with the high respect due to your position and character. It was therefore with no ordinary degree of surprise that I read a copy of a communication from the Revs. William and Egerton Ryerson, dated 22, Cecil-Street, Strand, August 20th, 1840, and addressed to you, which is professedly a reply to my Letter to your Lordship. Until I read that Document, I did not conceive it to be possible that even the Messrs. Ryerson would have attempted to question or deny a fact so capable of the fullest demonstration as that the Annual Grant which certain parties are now attempting to alienate from the Wesleyan Missionary Society, was originally made to that Body, and was to be appropriated, under its sole direction, for those uses and purposes which I have specified. But as those gentlemen have adopted what I cannot but deem so strange a course, I am persuaded that you will permit me further to corroborate those general views and statements which I have already had the honour of submitting to your Lordship. A discussion of this nature cannot be more inconvenient to your Lordship than it is disagreeable to myself. No personal consideration could induce me to engage in it. Nothing, indeed, short of a deep conviction of what is due to the interests of truth and justice, and to the right settlement of a question of no small degree of importance to the best interests of Canada, prompts me, on behalf of the Wesleyan Missionary Committee, to notice, in this way, such representations as those which the Messrs. Ryerson have ventured to address to your Lordship, and to publish to the world.

I have informed your Lordship that all the Wesleyan Ministers and Societies in British North America, and also in every other portion of Her Majesty's Colonial Empire, with the single exception of Upper Canada, are placed under the direction of the

British Conference and the Wesleyan Missionary Committee; and that, in Upper Canada, the Wesleyan Missionary Committee have maintained a distinct establishment and jurisdiction, from the year 1814 up to the present period. The Messrs. Ryerson, not presuming to deny the truth of that statement, have asserted that the latter part of it is calculated "to mislead" you; in proof of which they adduce evidence which indisputably proves the accuracy of what they would persuade your Lordship is a misleading representation: for, according to their own showing, it appears that, although, in compliance with the request of the General Conference of the Methodist Episcopal Church in the United States, the entire abandonment of Upper Canada was at one period contemplated on the part of the British Conference, the latter Body never did, in point of fact, withdraw all its Agents from that Province. It retained permanent possession of Kingston, and, in addition, reserved to itself the right, under certain circumstances, of which it was to judge, of taking up other Stations in the Colony; a right which it exercised in 1831, by appointing a Missionary to the Indians at Lake St. Clair, and also another to the seat of Government soon after that period. In proportion as the number of British Settlers was multiplied in Upper Canada, the desire for English Wesleyan Missionaries increased in the Province; and numerous and pressing applications, entitled to the most serious attention, were addressed to the Wesleyan Missionary Committee, urging them to comply with that desire by taking up new Stations in various parts of the country. Early in the year 1832, proposals, having the same object in view, were made to the Committee by direction of the Earl of Ripon, then Principal Secretary of State for the Colonies; to which proposals the Committee acceded, and at once adopted preliminary measures for carrying out the desire of the Government for the increase of Wesleyan-Methodist Ministers in connexion with the British Conference in the Colony. As soon as the Board of Missions of the Provincial Conference of Upper Canada were officially apprised by me, during my visit to Toronto, in the month of June, 1832, of the views and intentions of the Wesleyan Missionary Committee, a proposal for a Union, or coalition, was suggested by them for my consideration, and I was requested to postpone the practical adoption of any new measures until after the Meeting of their approaching Conference; which Assembly I was "respectfully and earnestly invited to attend." Before I had determined whether I would or would not comply with that request, or had taken a single step towards forming any coalition with that Body, I had entered into arrangements with His Excellency, Lord Seaton, then Lieutenant-Governor of Upper Canada, respecting the pecuniary aid to be afforded by the Government to the Wesleyan Missionary Committee, for the purpose of enabling them to extend their Missionary operations in that Province; and also with regard to the specific purpose to which it was to be applied, namely, to the providing, as far

as possible, the means of Religious Instruction for the Aboriginal Tribes, and the inhabitants of new and remote Settlements; an object, as your Lordship will perceive, in perfect accordance with the intention of the Imperial Government, in granting money for the advancement of Religion in Her Majesty's Province of Upper Canada. The statement made by the Messrs. Ryerson, in their letter, respecting the objects for which that Grant was originally made, as proceeding from them, deserves to be described in terms that I cannot condescend to apply to it. Nor will you, my Lord, be surprised at this, when you are informed that one of the individuals who has subscribed the declaration that this Grant was not intended for the payment of the salaries of Missionaries, was himself, during the last year, as well as on a former occasion, supported as a Missionary by a portion of this very Grant; and that the other assisted in preparing financial statements on the subject of the disbursement of the Grant, which were laid before the Colonial Legislature; in which statements large sums are reported as having been expended in the payment of Salaries to various Missionary Agents. Nay, my Lord, as Members of the Upper-Canada Missionary Board, both those individuals have been identified for some years with the proceedings of the Wesleyan Missionary Committee in that Province, including the appropriation of the Annual Grant, without having once intimated to the Committee that the mode of applying it was improper; and for a very good reason, because they both knew that, from the commencement of the arrangements, it was agreed that the application of the Grant should not be limited to the one object only to which they now contend it should be solely appropriated, but that it should be applied, under the direction of the Missionary Committee, to the support of Missionaries and other Teachers, as well as to the erection and repairs of Chapels and School-houses; an agreement distinctly stated and recognised in the correspondence which was held with the Colonial Office on this subject. Your Lordship will thus perceive that not only were the arrangements with Lord Seaton respecting the Grant, as well as the mode in which it should be applied, completed at Toronto, about a year before the Union between the British Conference and the Provincial Conference in Upper Canada took place, (which even the Messrs. Ryerson "do not dispute,") but also before the proposal of "certain Articles of Union by the Upper-Canada Conference in August, 1832;" for which reason I did not deem it necessary to allude to those "proposed certain Articles of Union," which, so far from being an "essential part of the arrangement" respecting the Government Grant, had no connexion whatever with "that affair." The arrangement between the Government and the Wesleyan Missionary Committee, and the Union which was afterwards formed between the two Conferences, were entirely distinct and separate transactions, and were wholly independent of each other. But as this fact is not admitted by the Messrs. Ryerson, I crave permission distinctly to repeat

here, my Lord, an observation contained in my former communication, that "a promise of pecuniary aid was made to the Missionary Committee, and accepted, before the Union between the British Conference and the Provincial Conference was contemplated," and consequently without any reference to that arrangement. No stronger proof of the entire accuracy of this statement is required than the evidence which the Messrs. Ryerson have adduced to disprove it; which would, I am persuaded, be still more apparent if the letter from the Rev. A. Green to Colonel Rowan had been produced by them, as well as that gallant Officer's reply. What does it avail to assert that when the appropriation of the sum of £900 was actually made by a deposit to that amount in 1833, His Majesty's Government supposed the Wesleyan Methodists in Upper Canada were under the control of the British Conference? Does such a statement prove that the arrangements with Lord Seaton were not completed by me, as the Representative of the Missionary Committee, before the Union took place between the British and Canadian Conferences? Certainly not. The question is not, At what precise period the Grant was actually appropriated, but, When did the Government make a promise of pecuniary aid, and when was that promise accepted and acted upon by the Missionary Committee? Unquestionably, at the period which I have mentioned; as is proved, beyond all successful contradiction, by that very Letter from the Earl of Ripon to Lord Glenelg on the subject of the Grant, which the Messrs. Ryerson have brought under the notice of your Lordship; and in which it is correctly stated by the noble Earl that "he had various communications with the Wesleyan-Methodist Society in this country in 1832." In consequence of those communications, I embarked for that Province in the month of April in the same year, and, immediately on my arrival in Toronto, waited upon the Lieutenant-Governor; with whom, during the several interviews with which he honoured me at that time, all the necessary preliminary arrangements for extending the benefits of religious instruction to the most destitute classes of the community by means of Missionaries, who were to be sent from this country, were agreed upon. *After that, and not before*, Mr. E. Ryerson and his friends expressed a desire for a Union between the British and the Canadian Conferences; an assertion which the Messrs. Ryerson have informed your Lordship is an *ex parte* and unsupported one: and yet it is fully established by the testimony of Mr. Egerton Ryerson himself, who, in a document published by him in the year 1833, in the official Organ of the Provincial Conference, in reply to an antagonist, remarked, on the subject of the Union:—"Our author adds, yet again, '*The Government* has had its share in this doubtful measure.' Of some of the *measures* of '*the Government*' I have heretofore expressed my opinion; but as to its having '*its share* in this doubtful measure,' (the Union,) the sagacity of our polemic is very extraordinary, when *Mr. Alder himself* had no idea of anything of the kind until the measure was suggested in an interview with our

Missionary Board ;” thus proving, as your Lordship cannot fail to observe, not merely the strict accuracy of my statement, that the Union was first sought by Mr. Ryerson and his friends, but how very inapplicable the Letter from the Earl of Ripon to Lord Glenelg is to the purpose for which it has been introduced by the Messrs. Ryerson into their correspondence with your Lordship.

As the Messrs. Ryerson attach great importance to the circumstances, that certain Articles of Union, proposed by the Provincial Conference in August, 1832, were published in the “*Christian Guardian*” on the 29th of the same month, and that Lord Seaton’s Despatch to Lord Ripon, recommending this very Grant, was dated the 5th of September following, (as if His Excellency’s recommendation had been forwarded in consequence of the prospect of such a Union as that proposed,) I beg leave to remind your Lordship that, although it is true that Lord Seaton’s Despatch to the Earl of Ripon was dated the 5th of September following “the publication of the proposed Articles of Union,” His Excellency was invested with discretionary powers in relation to Religious Grants, which he exercised at the earlier period which I have mentioned, well knowing that, by so doing, he was not only acting in accordance with his own enlightened views, but with the sentiments of the then Secretary of State for Colonial Affairs. If further evidence on this point should be deemed necessary, I am prepared to show that, at the period when Lord Seaton’s Despatch was drawn up, as well as for some time afterwards, His Excellency was by no means confident that “the proposed certain Articles of the Conference in Upper Canada” would issue in a Union between the British Conference and that Body, much as he desired that such might be the result; hoping that, by an arrangement of that nature, the official organ of the Canadian Conference would be dissociated from political schemes and operations, and the tranquillity of the Province be promoted by the adoption of a course more befitting a professedly religious journal. For although, my Lord, the Messrs. Ryerson, in their Letter to your Lordship, are very unsparing in their animadversions and censures on the loyalty of the Rev. Messrs. Stinson and Richey, and the Wesleyan Ministers in Lower Canada, and have unjustly charged them with “opposing the policy and character” of Lord Sydenham, the present Governor-General of Upper Canada, that Nobleman is the only Representative of the British Crown who has administered the Government of Upper Canada since Mr. E. Ryerson took a part in public affairs, who has not had just reason to complain of his notorious interference with secular politics, and of his repeated attacks upon their public character and administrative acts. But I will not take up the time of your Lordship with remarks so unnecessary as any must be, having for their object the establishment of a fact so well known as the sincere and unwavering loyalty to the “higher powers,” and the prompt and uniform obedience to the laws, which have ever distinguished the Agents of the Wesleyan Missionary Society through-

out the entire Colonial Possessions of the Crown ;—a loyalty and a submission not limited to persons and forms of administration merely, but comprehensive and disinterested, and identified with the principles and institutions of the British Monarchy itself. Least of all should I choose to enter into a defence of the loyalty of such men as the Wesleyan Missionaries in Canada, or in any other portion of British North America,—men, of the tendency of whose labours the present justly-esteemed and popular Lieutenant-Governor of New Brunswick, Sir John Harvey, thus expressed himself in an official communication addressed to the Committee in the month of August, 1839 :—

“Deeply impressed as I am with the great importance of Mr. Alder’s Mission, and convinced as I have always been of the steady loyalty of the Wesleyan Methodists, I have had pleasure in renewing to Mr. Alder the assurance which I have not unfrequently had occasion to make to the Missionaries of that Body,—that he and they will always find me anxiously disposed to give every assistance dependent upon me in carrying out objects which appear to me intimately to connect themselves with the maintenance of British Sovereignty in these Provinces.”

I will, therefore, on this topic, only add that it would have afforded a proof of prudence, as well as of modesty, on the part of the “Representatives of the Upper-Canadian Conference,” if, before they had penned the offensive imputations on this subject which are contained in their Letter to your Lordship, they had well and carefully considered the rebuke which was deservedly administered to one of themselves by the Rev. Dr. Bunting, during the sittings of the Committee of the British Conference on Upper-Canadian Affairs in August last, for having spoken in that Committee in disparaging terms, not indeed of Lord Sydenham, the Governor-General of British North America, but of Lord John Russell, Her Majesty’s Principal Secretary of State for the Colonies ; to say nothing of the offensive manner in which your Lordship was assailed, on the occasion of the publication of the views of Her Majesty’s Official Advisers on the subject of “Responsible Government,” by Mr. E. Ryerson, in the columns of the “Christian Guardian.” That “Organ of the Upper-Canada Conference,” which, the Messrs. Ryerson have informed your Lordship, gives every support to Lord Sydenham in what I believe to be “his noble and untiring efforts to tranquillize the public mind in Canada,” pursued a very different course towards Sir George Arthur, when he was devoting himself, with unwearied application, to the same praiseworthy object ; and that, too, at a period when incendiaries and rebels were threatening to subvert the political institutions of the Province, and to sever it from the Colonial Empire of Great Britain.

The view which I have presented to your Lordship of the intention of Her Majesty’s Government in making the Annual Grant now under consideration, is fully confirmed by subsequent statements and pro-

ceedings connected with that arrangement. When the sum of £900, promised in 1832, was actually appropriated in 1833, the Rev. George Marsden, at that time the General Treasurer of the Wesleyan Missionary Society, was engaged in a Special Mission to Upper Canada, as the Representative of the British, and President of the Provincial Conference. In compliance with the direction of His Excellency Lord Seaton, the money was paid to Mr. Marsden in his official character, as the Treasurer of the Wesleyan Missionary Society; in which character he acknowledged the receipt of it, and the amount thus paid to him was inserted in the Annual Report of that Institution for the year ending December 31st, 1833, in the following manner: "Grant by the Lieutenant-Governor of Upper Canada, in aid of Religious Instruction and Education for the Settlers in the New Townships, and for the Indian Tribes in that Province;" showing, as your Lordship will perceive, not only that the Grant was made to the Wesleyan Missionary Society, but that the Committee were so well satisfied that, by expending the Grant in aid of the "Religious Instruction and Education" of those classes, they were acting in accordance with the intentions of the Imperial and Colonial Government, that they put the fact of their having done so on record, and published it throughout the world. It was well known that the Committee had done this when I visited Upper Canada in the year 1834. It was known to the Provincial Conference, the sittings of which I at that time attended; and not a single member of that Body ventured, either to call in question the undoubted right of the Committee to the Grant, or to intimate that it had not been properly used and applied. The various sums which have been appropriated at different periods since the first Grant was received, have, in each instance, been paid to the Agent of the Wesleyan Missionary Society in Upper Canada, *as such*; and in the Parliamentary Papers on Canadian Affairs, published towards the close of the late Session of the Imperial Parliament, your Lordship will find that the Grant of £700, which Lord Glenelg directed to be paid to the Society for the year 1838, is entered as a payment made to "the British Wesleyan Methodists;" that is, as is well known to the Authorities who directed that entry to be made, in aid of those Missions and Schools in Upper Canada, for the continued support of which the British Conference, through the Missionary Committee, is responsible.

I need no other evidence to support the allegations contained in my former Letter to your Lordship than is to be found in the official publications and proceedings of the Provincial Conference itself; for if I can adduce satisfactory proofs from that quarter to disprove the claims and pretensions now made for the first time, on behalf of that Body, to the Government Grant, further testimony will not be expected or required. I will, therefore, with your Lordship's permission, now proceed to lay before you evidence derived from those sources which fully confirm all that I have stated respecting the exclusive claim of

the Wesleyan Missionary Committee to the Annual Grant, of which it is now sought to deprive them. In the year 1834, the Representatives from the British Conference to the Provincial Conference in Upper Canada, before they returned to England, were requested to prepare an Address to the Methodist Societies in the Upper Province ; with which request they complied. That Address was published in the official Organ of the Provincial Conference, and was described by the Rev. Egerton Ryerson, the Editor of that periodical, as a document "from the perusal of which, no sincere lover of the truth, as held and promoted by the Methodists, can rise up without profit and heart-felt satisfaction." Amongst other topics which were discussed in that communication, and which afforded such "heart-felt satisfaction" to Mr. E. Ryerson, was that of the Government Grant, which is described in the Address as "pecuniary aid voluntarily furnished by His Majesty's Government to enable us," (the Conference which they represented,) "to extend our Missionary operations in the new Settlements, and amongst the Aboriginal Tribes of the Province ;" "as a contribution, in fact, to our Mission Fund." "The amount thus furnished is to be expended in promoting the moral improvement of the destitute sections of your country ; and was thus granted by the Government, and received by the Committee, from considerations and for purposes alike honourable to both." "The Grant was not paid to the Conference in Upper Canada, but to the Wesleyan Missionary Committee in London ; and is entirely expended by them in supporting and extending their Missionary work throughout the newly-settled sections of the Province." Such, my Lord, is a sample of the statements on this subject, which were drawn up at the request of the Messrs. Ryerson, amongst other reasons, for the purpose of placing that affair in a true light before the Canadian public ; and which were published under the sanction, and with the marked approbation, of Mr. E. Ryerson himself. I could quote various extracts from the pages of the "Christian Guardian" of a similar import ; and I may here repeat that, in the Resolutions on Religious Grants which were adopted in 1837 by the Upper-Canadian Conference, it is repeatedly affirmed that "the Grant was made to the Wesleyan Missionary Committee in London." As these Resolutions recognised and admitted what is called the "Voluntary Principle," and also interfered with the undoubted and acknowledged claim of the Wesleyan Missionary Committee to the Government Grant, they were afterwards rescinded at the request of the Committee. These are the only Resolutions of the Provincial Conference specified or referred to in my former Letter ; but as it is much easier to accuse me of misrepresentation than it would be to reconcile the act of the Conference, in rescinding those objectionable Resolutions, with Mr. E. Ryerson's subsequent attempt to have the Grant placed under the exclusive management of that Body, the Messrs. Ryerson, in order to escape from the performance of a difficult task, have informed your Lordship that I have "misre-

presented several Resolutions of the Conference in Upper Canada." The only answer I can allow myself to make to that charge is to inclose the Resolutions which were rescinded, in order that your Lordship may see for yourself how far it is deserved.

But I need not pursue this investigation further, because the Messrs. Ryerson, after having addressed your Lordship for the purpose of invalidating the claim made by me to the Grant on behalf of the Missionary Committee, felt themselves so utterly unable to accomplish their object, that, at the very close of their Letter, they inform your Lordship that "it is very true that both the Canada Conference and Mr. Ryerson had always admitted the exclusive right of the Missionary Committee to the control of the Grant." Such, my Lord, is the confession which they were constrained to make at the close of confident assertions, and extracts from official documents, which, if they meant anything, were designed to show that the Missionary Committee are not entitled to the Grant, and that your Lordship should direct that it shall henceforth be transferred to the Provincial Conference. This admission on the part of the Messrs. Ryerson is not "a circumstance," as they represent it to be. It is an essential part of the case on which your Lordship is called to decide. The exclusive right of the Missionary Committee to the control of the Grant has been invariably asserted by the Committee. That right, up to a very recent period, had always been admitted by the Provincial Conference. The claim of the Missionary Committee, and the acquiescence of the Upper-Canada Conference, are justified by good and sufficient reasons, as is evident, not from the *opinions* of any individual, or number of individuals, but by *actual testimony* as to the *real facts* of the case, furnished by persons of undoubted veracity, who have been connected with the transaction from the beginning,—testimony so complete and satisfactory, that it was never questioned until Mr. Egerton Ryerson most improperly interfered with the affair.

As a reason for this new course of procedure towards the Missionary Committee, on the part of the Messrs. Ryerson and their friends, your Lordship is told that "they were not aware of all the *circumstances* connected with the Grant until after the investigation of them by the Governor-General." But they were acquainted, my Lord, with all the material *facts* of the case; and, whatever *circumstances* may have come to their knowledge, in consequence of Lord Sydenham's investigation, those facts remain unchanged. It is a fact, that the offer of pecuniary assistance was made by the Imperial Government to the Missionary Committee before any Union between the British and Canadian Conferences was contemplated. It is a fact, that the arrangements connected with the Grant were agreed upon before any overture of Union had been made or accepted. It is a fact, that if no Union had been formed between the Conferences, the Missionary Committee would have extended their Missionary operations in Upper Canada, and would

have received the Grant; which Grant, as I have shown your Lordship, has invariably been paid to their Agent in that Province. Besides, my Lord, the Messrs. Ryerson, in their letter to your Lordship, have embodied extracts from one Letter addressed by Colonel Rowan to the Rev. A. Green in the year 1835, and from another addressed by the Earl of Ripon to Lord Glenelg in the year 1836, for the purpose of making it appear that, in the view of the Government, the Provincial Conference in Upper Canada possesses at least an equal right to the Grant with the Missionary Committee. Now, if in their judgment such be the character of those Documents, how can they assign, as a reason for having admitted the exclusive right of the Missionary Committee to the control of the Grant, the absence of all proof to the contrary until the investigation which was instituted by the Governor-General in 1840, when, for some years previous to that period, they had been in possession of Documents, which they now tell your Lordship prove that the Missionary Committee possessed no such right? With such Documents before him, and with such an opinion of their character, how could Mr. E. Ryerson assure Lord Sydenham, in January, 1840, that His Excellency was mistaken in supposing that the Grant had been made to the Wesleyan Body in Upper Canada, or in aid of its funds; and then a few months afterwards, in an official communication to your Lordship, appeal to those very Documents as furnishing evidence that, when the Grant was bestowed, the Government supposed that the Provincial Conference in Upper Canada had an interest in it? A second reason assigned by the Messrs. Ryerson for the admission, on the part of themselves and their associates, of the right of the Missionary Committee to the exclusive control of the Grant, is, that "it had always been paid out of the Casual and Territorial Revenue with which they had always felt and declared they had no right to interfere;" and yet, in the same Letter, they intimate to your Lordship that they might have complained of having been overlooked in the Distribution of Annual Grants from that fund to the Wesleyan Missionary Committee in London, and to four other Christian denominations in Upper Canada; and they further add, as a ground of complaint against the Agents of the Missionary Committee in Upper Canada, that they had refused to grant to them a portion of the proceeds received from this very fund, for the payment of debts due on Chapels which had been erected; although at that very time the Agents thus complained of were drawing large sums of money from the funds of the Missionary Committee, which, in addition to the Allowances received from the Crown, were expended in supporting Missionaries and Schoolmasters, and in the erection and repairs of Chapels and School-Houses in Upper Canada. Now, my Lord, if, as the Messrs. Ryerson state, they and the Upper-Canada Conference admitted the exclusive right of the Missionary Committee to receive the Royal Donation of which they are now seeking to deprive them, on the ground that "they have always felt and avowed that they had no

right to interfere" with the Fund from which it was derived, why do they take credit to themselves for not having complained of your Lordship's predecessors in office for having overlooked them? And why do they find fault because the Agent of the Missionary Committee did not permit them to meddle with a matter in which they state that "they had always felt and avowed that they had no right to interfere?" And, furthermore, my Lord, how, under these circumstances, could Mr. Egerton Ryerson do, what he and his brother inform your Lordship he did,—apply to Lord Sydenham for a Grant for their Academy to be made a fixed charge on that very Fund respecting which they state that "they had always felt and declared they had no right to interfere," and in this way secure for themselves an early and permanent Grant from the Clergy Reserve Fund? Nor was this proposal submitted to the Governor-General, in consequence of that "developement of all the circumstances connected with the Grant" which was the result of His Excellency's investigation; for Mr. E. Ryerson's attempt to add a new charge to that Fund, with which he and the Provincial Conference had "always felt and declared they had no right to interfere," led to the very investigation to which they attach so much importance; and, eventually, to a proposal for inflicting an undeserved injury upon the Wesleyan Missionary Committee, by depriving them of a Grant secured to them, and, as I trust I have proved to your Lordship's satisfaction, *to them only*, on the faith of the Royal Word; and a Grant too which they have faithfully appropriated to the pious and benevolent purposes for which it was originally bestowed. No, my Lord, another reason than the one assigned by the Messrs. Ryerson existed for their having so long "admitted the claim of the Wesleyan Missionary Committee to the exclusive control of the Grant;" and that is, the force of evidence, the principal parts of which I have submitted to your Lordship, evidence which can neither be successfully denied, nor ingeniously explained away. So clear and forcible is this evidence, so familiar is it to the Messrs. Ryerson themselves, that, while informing your Lordship of the new light in which they profess to have looked upon the claims of the Missionary Committee since January last, they expressly assert the fact for which I contend, that this "Grant was made to the Missionary Committee." Nor is this surprising. The Members of the Provincial Conference know, and the Messrs. Ryerson know, that, in the year 1832, at a period when it was extremely doubtful whether the Union which is now dissolved would ever be formed, I announced to them that the Missionary Committee had entered into arrangements with the Government, by which they stood pledged to multiply their Agents in Upper Canada, on account of which pecuniary aid was to be furnished from the Casual and Territorial Revenue; and that, whether the two Conferences agreed to form a Union or not, the Missionary Committee would fulfil its engagements under the direction of the British Conference, whatever course that Assembly might adopt

towards the Conference in Upper Canada. They know that they cannot claim or receive pecuniary aid from the Government for purely spiritual purposes, without an utter abandonment of their own recorded and repeated sentiments and declarations. The Messrs. Ryerson have indeed communicated to your Lordship information which, I am sure, will occasion no small degree of surprise to all ranks and classes of Her Majesty's subjects in Canada; which is, that my "oft-repeated statement, that both Mr. Ryerson and the Canada Conference had repeatedly declared 'that it is wrong for Churches to receive aid for religious purposes from the State,' is utterly unsupported by evidence, and contradicted by numerous facts." Why, my Lord, there is scarcely a child in Upper Canada who can read, that will not be surprised at such a declaration! Happily for me, the evidence is published, and is accessible to every one who is disposed to examine it. The facts of the case are on record, and were recorded by Mr. Egerton Ryerson himself; and to these I make my appeal from bold and unsustained disclaimers, and from loose and general statements, which may be susceptible of various and even opposite interpretations.

I submit, in the first place, in evidence, the following official declaration on this subject, inserted by authority in the official Organ of the Upper-Canada Conference, on the 27th of November, 1833:—

"That, without questioning the beneficent intentions of His Majesty's Government in appropriating lands and granting sums of money for the support of the Ministers of one or more churches, it is our decided opinion that there ought not to be any State Church or State Churches in Canada;

"That the whole proceeds of the Clergy Reserves ought to be applied to the general diffusion of education among all classes of inhabitants;

"That no Clergyman of any Denomination ought to be supported by Government Grants or Appropriations;

"That Ministers of all Denominations ought to be supported by the voluntary contributions of the people.

"We have only further to add that the day in which a portion of the Clergy Reserves should be received as an endowment for the support of the Methodist Clergy, would be, in our opinion, the day of death to Methodism, as to its primitive character and usefulness.

"These views and reasons we have stated explicitly at the Colonial Office in London; they are therefore known there where the question is to be decided."

In the year 1837, the following Resolution, in connexion with others, was adopted by the Upper-Canadian Conference:—

"That, at its last two Annual Meetings, this Conference has expressly stated that no public or Government Grants have ever been made to this Body, and that it desired no other support for its Members than the voluntary contributions of Christian liberality."

The following Resolution was drawn up, and presented by me to the Provincial Conference at its Session in June, 1839, for the purpose of securing peace and union; and was rejected by a large majority, on the ground that it involved principles opposed to all their former declarations and professions on the subject to which it relates:—

“Resolved, That while this Conference still maintains the opinion which we have so frequently expressed, that it would be unwise and inexpedient to invest any particular Church in this Province with the entire amount of the Clergy Reserves, or with Ecclesiastical Authority over the property or the consciences of the Members of other Churches, we are of opinion that it is a wise and Christian duty for the Government to afford, and for Christian Churches to receive, pecuniary Grants for the purpose of providing the means of Religious Instruction for the mass of the people; especially for the benefit of the Indian Tribes and the destitute Settlers in this Province.”

Now, my Lord, it may be asked, Who led the opposition to the last Resolution? The answer is, THE MESSRS. RYERSON! Who drew up the other Resolutions and statements which I have just quoted, and who caused them to be published and circulated, as containing an explicit avowal of the principles and views of the Provincial Conference of Upper Canada? MR. EGERTON RYERSON, who, in connexion with his brother, has told your Lordship, that my statement on this subject “was utterly unsupported by evidence.” If such evidence is not to be deemed competent testimony, how is any fact to be established? Besides, at the very time when they thus explicitly repudiated Government Grants for religious purposes, such was the lamentable deficiency of pastoral instruction and oversight in the country, that the same individual who framed the above Resolutions officially announced that “in many places where there should be regular service every Sabbath, there is preaching only once a fortnight, and sometimes only once in four weeks;” in consequence of which, the people “were kept in a state of infancy in regard to many characteristic qualifications of a well-instructed religious community.” Such, my Lord, according to the statement of Mr. E. Ryerson, was the affecting amount of religious destitution at the time when the Provincial Conference was explicitly proclaiming, through its own organ, its disapprobation of Government aid for the increase and support of Christian Ministers, and its deliberate opinion that “Ministers of every denomination should be supported by the voluntary contributions of the people,” and that “the whole proceeds of the Clergy Reserves should be appropriated to educational uses and purposes.” And I will here add, my Lord, that the real effect of the proposal for transferring the Annual Grant, now paid to the Wesleyan Missionary Committee, to the Messrs. Ryerson and their associates, would be,—to diminish the number of Christian Ministers employed by the Missionary Committee amongst the Indians and destitute Settlers, for the purpose of affording assist-

ance to a Literary Institution of comparatively little importance to the best interests of Upper Canada. And will your Lordship sanction that proposal? No, my Lord, I am persuaded that you will not identify your character as a Christian Statesman with a measure, which would lessen the means of instruction, by the Christian ministry, in Her Majesty's province of Upper Canada, in many parts of which the people are, if not altogether, at least almost destitute of the means of grace and salvation. No wonder, my Lord, that incendiaries and traitors should have disturbed the tranquillity of that fine Province, seeing there is such a lamentable lack of religious instruction, and, as the consequence of that, such a degree of ignorance of those great principles which constitute at once the ornament and the defence of the social edifice, and on which, for its security and permanency, it must be based.

It is offered as a reason why the promise of the Crown to the Wesleyan Missionary Committee should be violated, that a strong conviction has been produced in the mind of His Excellency, Lord Sydenham, "that the Canada Conference should alone be regarded as the head and representative of the Wesleyan-Methodist Church in Canada; that the Grant which had been made to the London Wesleyan Missionary Committee out of the Canadian Casual and Territorial Revenue, operated injuriously rather than beneficially to the interests of the Conference of the Wesleyan-Methodist Church in Canada, and was not distributed in a manner, and did not accomplish the objects, contemplated by the Imperial Government when that Grant was made; and ought to be distributed in a different manner hereafter." Such are the views which the Messrs. Ryerson have imputed to the Governor-General; and, whether they are right or wrong in so doing, such unquestionably are their own views. I shall therefore deal with this verbiage as representing the impressions which those gentlemen are anxious to make on your Lordship's mind, rather than as expressing the deliberate conviction of Lord Sydenham on this subject; and, in doing this, I shall remark upon them with greater freedom, as proceeding from such a source, than as if they had emanated from his Lordship.

It is, my Lord, most unreasonable to require that "the (Upper) Canada Conference should alone be regarded as the head and representative of the Wesleyan-Methodist Church in Canada," seeing that the Wesleyan Ministers, Societies, and Congregations in Lower Canada, as well as in all the other British American territories, including those belonging to the Honourable the Hudson's-Bay Company, with the single exception of the Province of *Upper* Canada, are placed under the exclusive pastoral direction and control of the British Conference; and neither have acknowledged, nor intend to acknowledge, in any sense, the headship of the Provincial Conference. Such a claim is incompatible with one of the principles on which the Union between the British Conference and the Provincial Conference was founded;

in the formation of which it was intended to secure to the former "the right and power of exercising a reasonable and necessary degree of official influence and direction in the public proceedings of the latter Body," as well as to secure to the Upper-Canadian Preachers and societies those rights and privileges which belonged to them as Ministers and members of that branch of the Wesleyan Connexion. This is evident from Colonel Rowan's letter to Mr. Green, quoted by the Messrs. Ryerson; from which it appears that it was expected by the Colonial Government that one effect of the Union would be to bring Wesleyan Methodism in Upper Canada more under the control of the British Conference: nor was this a groundless expectation; for the official Address from the Provincial to the British Conference, dated HALLOWEL, UPPER CANADA, *August 18th, 1832*, contains the following paragraph:—

"We have adopted, and directed our Secretary to transmit to your Missionary Committee, a series of Resolutions agreed to by this Conference, making proposals and recommending the adoption of measures, by which the Methodist societies in Upper Canada, the neighbouring provinces, and the whole British empire, may be united in one body, *under the superintendence of the common parent of Methodism throughout the world,—the Wesleyan Conference.*"

It would, indeed, have ill accorded with that character for wisdom and prudence which the British Conference has acquired, if it had consented to enter into arrangements by which it became to no inconsiderable degree responsible for the proceedings of another Body, without securing to itself an efficient direction and control in the public proceedings of that Body; especially when the position and influence of the Wesleyan Conference of Great Britain is taken into consideration. All this may be deemed very objectionable by those persons who, like Mr. E. Ryerson, are the advocates of the late Lord Durham's views of Colonial Responsible Government, and who condemn your Lordship's constitutional and moderate sentiments on that question; men, whose own views on the same subject, if practically carried out, would be found incompatible with the due and proper exercise of wholesome authority on the part of the Imperial Government in Her Majesty's Colonies, as well as with their continued subjection to the Mother Country. But it is not the less my duty, (for the reasons which I have assigned,) to protest against the doctrine, now for the first time proclaimed, that the Ministers associated in one part of Canada, as a Provincial Conference, are alone entitled to be regarded by Her Majesty's Government as the "head and representative of the Wesleyan-Methodist Church in Canada," and much less that they should be so regarded under present circumstances. Admitting, however, for the sake of argument, the accuracy of the statement put forth by the Messrs. Ryerson on the assumed pastoral headship of the Provincial Conference, it by no means follows that Mr. E. Ryerson was correct in stating to the Governor-General, as he did in that Letter, which—

without the knowledge and consent of the President and other Members of the Conference to which he belongs, and with whom he was in duty bound to have acted on the question of the settlement of the Clergy Reserves—he addressed to His Excellency for the purpose of securing the transfer of the Grant from the Missionary Committee to his own Conference, “that any grant intended to benefit the Wesleyan-Methodist Church in (Upper) Canada ought undoubtedly to be placed at the disposal of the Conference of that Church,” unless the writer meant, in addition to the multiplication of the agencies employed by the Methodist Church, and its consequent increase of efficiency and usefulness in the Province, some direct pecuniary advantages to the Ministers and members of that community. For if all the money which is granted be faithfully applied to the furtherance of objects identified with the interests of Methodism in Upper Canada, those interests, in connexion with the spread of that form of Christianity, may be as effectually promoted by a direct Grant to the Missionary Committee, as though it were given to, and distributed under the exclusive direction of, the Provincial Conference connected with that Colony. Indeed, as your Lordship is aware, the principle for which I contend is distinctly recognised in the Act of the Imperial Parliament for the approbation of the Clergy Reserves. According to some of the Clauses of that Act, it is provided that the proceeds of such portions of them as are granted to the Church of England shall be expended under the direction of “the Incorporated Society for Propagating the Gospel in Foreign Parts;” and yet both the Clergy and Laity of that Church in Upper Canada justly and confidently expect as much benefit from that arrangement as if those proceeds were confided to their exclusive management.

At the same time, I wish it to be distinctly understood that I utterly disclaim any intention to interfere with any just claim which the Provincial Conference may make for pecuniary aid from the Imperial or the Colonial Government. If they have been led, from any considerations whatsoever, to change their sentiments on the subject of Religious Grants; if they are wiser and better-informed on this question in 1840 than they were in 1837 and in 1839; if they are now prepared substantially and practically to adopt the principle which they indignantly rejected, when it was proposed for their acceptance at the Conference held at Hamilton little more than seventeen months ago, “that it is a wise and a Christian duty for a Government to afford, and for Christian Churches to receive, pecuniary Grants for the purpose of providing the means of Religious Instruction;” let them urge their just claims on the attention of Government with as much earnestness and perseverance as they please: but, in the midst of the new light which they have so very recently received, and under the new feelings with which it has inspired them in reference to Religious Grants, let them not attempt to interfere with the plans and arrangements of the Wesleyan Missionary Committee in connexion with the spiritual

interests of Upper Canada. Let them not, while professing to seek justice for themselves, act unrighteously towards others, by claiming that Grant for "the benefit of the Upper-Canadian Conference," which, as their own official Records repeatedly declare, belongs of right to the Wesleyan Missionary Committee,—not for the benefit of any Conference in or out of Upper Canada, but for the benefit of the Aboriginal Tribes and of the Destitute Settlers in that Province.

It is impossible, my Lord, that the payment of a Grant applied to such a purpose can have operated "injuriously" on the interests of the Provincial Conference in Upper Canada, unless the Messrs. Ryerson are prepared to admit, or to prove, that a Body of Christian Ministers have interests at variance with the spread of truth, and with the operations of Christian benevolence amongst classes of human beings, who are either altogether ignorant of Christianity, or who are placed in circumstances which are unfavourable to their improvement in the knowledge and practice of the duties which Christianity teaches and enjoins;—an opinion which ought not for a moment to be entertained of the Ministers of the Provincial Conference; men, who, whatever may be stated by their Representatives to your Lordship, never uttered one word of complaint on the unfavourable operations of the Grant upon their interests until Mr. E. Ryerson set them the example in 1840; but, on the contrary, have, in their official communications to the British Conference, always so expressed themselves as to induce a belief of their entire satisfaction and cordial approval of the purposes to which the Grant is applied. And no wonder; for the bestowment of the Grant upon the Wesleyan Missionary Committee deprived the Provincial Conference of no pecuniary or other privilege which it had before enjoyed. If the Grant had not been made to the Missionary Committee, it would not have been paid to the Provincial Conference; because, as I have shown your Lordship, that Conference objected to Government Grants for the support of Christian Ministers; for which and other reasons, the Government of that period had no intention to offer any Annual Grant to its Members. The Government Grants paid to the Wesleyan Missionary Committee, amounting to between £3,000 and £4,000, have been wholly expended in promoting the religious improvement of Upper Canada; and more than double that amount has been advanced by the Treasurers of the Missionary Society in London for the same purpose. The Agents employed in this service were, with one or two exceptions, Members of the Provincial Conference; the course which they pursued for accomplishing the end of their Mission, was entirely approved by that Conference; and the great objects which they endeavoured to promote, and which, by the Divine blessing, they did so promote as to secure the approbation of that Assembly, are precisely of that character which proves them to be identified with those great moral results, for the sake of which only it is desirable that Wesleyan Methodism should exist and be encouraged in any portion of the

British Empire, or of the world. And, in addition to the important considerations which I have already enumerated, it should be remembered that the results which followed the arrangements entered into on the part of Government with the Wesleyan Missionary Committee, especially in the affair of the Union between the British and the Provincial Conferences, were of immense importance to the Wesleyan Connexion in Upper Canada, by securing for it advantages, pecuniary as well as moral, which it had not before enjoyed; and which, but for the incurable political tendencies of Mr. E. Ryerson, would have been long and most beneficially felt and enjoyed. Year after year the Provincial Conference has, in its official Documents, acknowledged substantially all that I have stated, while not a single word of complaint is to be found contained in any one of those Documents on the unfavourable operation of the Grant upon its interests; and yet the Representatives of that Body officially inform your Lordship, in opposition to all these facts, that the Grant made to the Wesleyan Missionary Committee has "operated injuriously, rather than beneficially, to the interests" of the Provincial Conference.

It remains for your Lordship to determine whether the Annual Grant, at present secured to the Wesleyan Missionary Committee on the faith of the Crown, shall be continued or not. But I trust that I have fully proved, in this and in my former Letter on the same subject, that it was originally promised to them, irrespective of any ecclesiastical arrangements effected, at a subsequent period, between the British and the Provincial Conferences;—that this has always been acknowledged in the official proceedings of the latter Body respecting it since the Union;—and that this view of the case has invariably been taken and acted upon by the Imperial and Colonial Authorities up to the close of the last year, when Mr. E. Ryerson, according to his own showing, submitted, without authority, to the Governor-in-Chief, Documents selected by himself for a particular purpose, the examination of which, it is stated, induced His Excellency to adopt, and to recommend to your Lordship, the determination that the Grant should be placed under the management of the Upper-Canada Conference. Having established these points, in connexion with others intimately connected with them, I trust, my Lord, that you will not permit the existing arrangement to be disturbed, especially for such reasons as are assigned by the Messrs. Ryerson in their Letter to your Lordship.

It is urged as a reason why your Lordship should comply with the request of the Messrs. Ryerson, that "the Grant was not distributed in a manner, and did not accomplish the objects, contemplated by the Imperial Government when the Grant was made, and ought to be distributed in a different manner hereafter." If, my Lord, the opinion thus expressed were as just as I know it to be erroneous, it would, I readily admit, furnish a good and sufficient reason for calling upon the Wesleyan Missionary Committee, either to distribute the Grant for the

accomplishment of those objects for which it was originally bestowed and accepted; or, otherwise, to surrender it back to the Imperial Government. But I submit to your Lordship that, even in that case, it would not be a proper and equitable course of proceeding towards the Committee, at once to deprive them of the Grant, without having first ascertained whether they would or would not adopt the one or the other of the above alternatives. My Lord, the opinion referred to is, as will be seen from the evidence which I have produced, as unfounded in fact, as it is unjust to the Missionary Committee. No portion of it has been either misappropriated or misapplied. In entering into arrangements with the Government, affecting the religious interests of Upper Canada, the Committee was not influenced by sectarian, much less by mercenary, motives or considerations. They did not then, nor do they now, ask for a Grant to be appropriated for the benefit of the British Conference. They could not allow themselves to present, nor could they expect the Government to comply with, so selfish a request. It was the wish of His Majesty's Government, at the commencement of the year 1832, that the Committee should extend their operations in Upper Canada. That wish was officially conveyed to the Committee, accompanied by an offer of pecuniary assistance to enable them to do so. They at once entered into the views of the Government, and promptly offered their services in a cause so intimately connected with the great object which it is the first wish of the Wesleyan Missionary Committee to promote in every part of the world, as is the spread of Christianity in a country in which, according to the testimony of Mr. E. Ryerson, "many of the people are in a state of infancy in regard to many of the characteristic qualifications of a well-instructed religious community." Deeply impressed with the amount of religious destitution which, the Committee had reason to believe, existed in Upper Canada, and more especially in the New Settlements in that Province, as well as with the affecting statements which were made to them in 1831, by Messrs. George Ryerson and Peter Jones, respecting the state of the Indian Missions; (those two gentlemen having been deputed to visit England for the purpose of procuring pecuniary aid towards their support, in consequence of the inability of the Provincial Conference in Upper Canada to obtain, in that Colony, the means necessary for their maintenance and efficiency;) and, true to the generous principles which govern all the operations of the Society, the Committee not only agreed to do all that the Government requested, by providing suitable Agents, but to co-operate in so good a work still further by the appropriation of a portion of their own annual income, to the extent, at least, of £1,000 sterling *per annum*. Nor did the Missionary Committee limit its benefactions to that amount, large as it is when viewed in connexion with their means, and with the extent of their operations within and beyond the limits of the British Empire; for, instead of expending only £1,000 a-year on their Upper-Canadian Missions,

they actually paid, as I stated to your Lordship under date of the 29th of April of the present year, £9,147. 2s. 6d. of their own Funds, in little more than six years, over and above all that was raised in the Province and received from the Government during that period.

This, my Lord, is my reply to the charge, that "Mr. Alder and his friends wish to grasp every farthing of a disposable revenue from their Brethren in Upper Canada ;"—a charge which no one better knew to be utterly groundless than the Messrs. Ryerson, at the time when they introduced it into their Letter to your Lordship. No, my Lord, the Missionary Committee claim nothing more than the sum secured to them on the faith of the Crown ; and they claim that, not for themselves, but for the benefit of the Indian and the emigrant, for whose welfare they have already expended much, and propose to expend more, of their own disposable revenue. The difference between the Messrs. Ryerson and my friends consists in this, that, while those gentlemen are endeavouring to obtain a Grant which belongs to others, "for the benefit of the Wesleyan-Methodist Church in Canada," the latter are endeavouring to retain their own Grant, that they may continue to expend it, not for the benefit of any particular Church, but on the improvement of that portion of Her Majesty's subjects in Upper Canada, who, according to the testimony of Mr. E. Ryerson, are, in consequence of the paucity of Christian Pastors in various parts of that Province, "in a state of infancy in regard to many characteristic qualifications of a well-instructed religious community ;" and also for the benefit of the thousands of the Red Men, roaming in the forests of the far West, in a state of Heathen ignorance, as well as of personal and social wretchedness. These, my Lord, are the objects of the care of the Wesleyan Missionary Society ; these are the objects for whose benefit they claim the Grant. We crave it on the behalf of persons who are endeavouring to force a scanty support for themselves and their families from the soil of the wilderness, to the cultivation of which their time and their strength are, of necessity, exclusively devoted ; and who must either have Christian instruction gratuitously provided for them, or otherwise live and die in a state of religious destitution. We claim it, also, on behalf of the Aborigines, who carry with them all the evils and miseries, while they remain strangers to the benefits, of that state of civilization from which we derive so many and such important advantages. These, my Lord, I repeat, are the objects of the benevolent care of the Wesleyan Missionary Committee. These are the clients for whom they plead ; and I am sure that your Lordship will not lightly regard the claims which their necessities give them to your kindest and most efficient protection. The Missionary Committee leave it to the Messrs. Ryerson and others to claim public aid for the benefit of particular Churches. All that they desire or ask is, that they may be allowed to keep the Grant which has been graciously bestowed upon them by the Crown,—a Grant which they have faithfully appropriated, and which they intend always faithfully to

appropriate while it may be continued to them, for the benefit of the poor emigrant, and of the still poorer Indian, the impoverished and degraded representative of Tribes which were once the undisputed owners and occupants of the entire country. Is it too much to ask, my Lord, that out of the entire proceeds of a disposable Canadian Revenue, £700 *per annum* should be secured for their benefit?

Such also, my Lord, is the answer which I have to make to the representation, that "the Grant was not distributed in a manner, and did not accomplish the objects, contemplated by the Imperial Government." What the Grant was intended for on the one part, and received for on the other, has been already shown; and its application to those objects by the Missionary Committee has materially contributed to the diffusion of Christian knowledge and piety amongst those classes of Her Majesty's subjects in Upper Canada, whose benefit it was originally designed to promote. The Schools in our Indian villages, generally, have been kept in a state of great efficiency; and one on the Manual-Labour System has been commenced and supported at much expense to the Society, but with great advantage to the necessarily-limited number of Indian children of both sexes, who have been, or are, gratuitously boarded and educated at that Establishment; an Establishment which the Committee have made arrangements for rendering still more beneficial to the offspring of a deeply-injured and too long-neglected race. The hours of the day are judiciously appropriated to the acquisition of religious and secular knowledge, and to the study and practice of several useful and mechanical arts by the male scholars, and of various household duties by the females. Everything connected with this important Station is placed under the superintendence of the Rev. William Case, the Father of the Indian Missions in Upper Canada, a man who has devoted a large portion of his valuable life to their improvement, and who for many years presided over the Upper-Canadian Conference, and directed its affairs. In common with other Preachers who formerly belonged to that Body, he has felt it to be his duty to withdraw from an Assembly which has sustained, and still sustains, Mr. E. Ryerson in his politico-religious character and proceedings, as well as in his unjust interference with the Religious Grant, and to place himself under the direction of the Wesleyan Missionary Committee. Mr. Case is greatly assisted and cordially supported by Shahwundais, (John Sunday,) the duly-appointed and acknowledged Chief of the Ojibewas at Alderville, on the Rice Lake, where the School is established, and formerly a native Minister in connexion with the same Conference. This Chief visited England a few years ago, at the expense of the Wesleyan Missionary Committee; and, during his residence in this country, his attachment to British connexion, customs, and interests, was greatly strengthened, of which he has furnished repeated proofs since his return to Canada. As soon as he ascertained that the British Conference had dissolved its connexion with the Provincial Conference to which he had before

belonged, he also left the Messrs. Ryerson and their friends, and is now under the exclusive direction of the Wesleyan Missionary Committee. The consistent and exemplary conduct of the Indians connected with our Missions in Upper Canada upon all occasions, during the last seven years, but more especially when called upon to perform military duties in the camp and in the field with the militia and regular forces during the rebellion,—the loyalty, the promptitude, the piety, the sobriety, and the spirit of subordination which they displayed in the perilous circumstances in which they were then placed,—the habits of industry which they have acquired,—the diminution of sickness and of deaths amongst them, as in the case of the Lake St. Clair Mission,—afford the surest tests by which to judge of the real state of things, and furnish the best answer to the pitiful attempt which the Messrs. Ryerson have made, in their Letter to your Lordship, to disparage the results of the management of those Missions by the Parent Committee in London. I respectfully refer your Lordship, for further information on this subject, to a communication which I have the honour to enclose from the Rev. William Case, dated Belleville, (Upper Canada,) July 20th, 1840; and addressed to the Rev. Joseph Stinson, the then President of the Provincial Conference.

It may suit the convenience of men like the Messrs. Ryerson to judge of the state of a Christian Community by the varying number of its Members, rather than by its growing order, its intelligence, and the more exemplary performance of Christian duties and obligations: but I need not remind so acute an observer of men and things as your Lordship is known to be, that a numerical increase in a Church is by no means a proof that *that* Church is accomplishing the high purposes which such Associations are designed to promote; and that the very process by which these great results are legitimately promoted, tends very frequently to lessen its numbers, by the removal or withdrawal of unworthy members from its pale. Such was indeed the case to a great extent in the particular instance specified by the Messrs. Ryerson, as your Lordship will perceive by a Letter, dated HULL, Sept. 12th, 1840, from the Rev. William Lord, who for two years resided in Canada, and during that period presided over the Provincial Conference. Yes, my Lord, it is a well-ascertained fact, that political considerations and interests were the principal causes of those variations in the number of the Members under the care of that Conference, to which the Messrs. Ryerson seem to attach so much importance. The approbation which that Body obtained from Provincial demagogues during the seven years immediately preceding the Union was a blot on its escutcheon; and when those men could no longer hope that any portion of the moral influence which it possessed might be wielded by them for the purpose of embarrassing the Local Executive, and of promoting those (then) secretly-cherished revolutionary designs and purposes which were afterwards avowed and acted upon, they arrayed themselves against it, and assailed it with a degree of bitterness and

malignity proportioned to the disappointment which they experienced at the anticipated overthrow of their evil designs and machinations. As the Union between the two Conferences no longer exists, those Members who withdrew from the Methodist Societies when it was formed, having now no occasion to dread the growth of British influence, may return to the folds which they had abandoned; and an opportunity will thus be afforded to the Messrs. Ryerson to dilate on the advantages resulting to that particular form of Methodism in Upper Canada of which they are the guides, in consequence of its entire separation from and independence of the British Conference, the influence of which has been so baneful to its interests, by having deprived it so long of the presence and support of such formerly alienated Members. In making these statements, I do not wish to be understood as insinuating or expressing any opinion inconsistent with that degree of respect which I have been accustomed to entertain, and which I have not unfrequently avowed in England and in British North America, for the Members of that Body generally, much less of its Ministers; nor would I have alluded to such topics at all, if the nature of the communication from the Messrs. Ryerson to your Lordship had not placed me under the necessity of doing so. It should be remembered also, that there were other causes for that large accession of Members to the Methodist Societies in Upper Canada which took place within *a few* years before the latter part of the year 1833; the principal of which was the large amount of emigration from the Parent State to that Province during that period, especially from the year 1830 to the Autumn of 1832. Very many of the Emigrants, with their families, had been connected with Methodism in various parts of the United Kingdom long before their departure from their native shores; and they generally, as a matter of course, connected themselves with the Methodist Church in Upper Canada, and formed no small portion of the nine thousand one hundred and four Members referred to by the Messrs. Ryerson;—an increase which, I take leave to state, it would have been more becoming in them to have ascribed to the zealous and successful exertions of Wesleyan Ministers in England and in Ireland, rather than, as they have done, by implication at least, to the non-existence of the Union which was afterwards formed with the British Conference; a Union which they themselves first sought to form, and, (in marvellous inconsistency with their own representations as to its effects on their Connexional interests,) of the dissolution of which they so loudly complain. As early as the month of June, 1832, I was informed by a high authority in Upper Canada, that, up to that time only, in that year, upwards of twenty thousand persons had arrived in the country, and that one-third of them at least were from England; many of whom were Methodists, as were also many others from the North and other Sections of Ireland.

Since the year 1834, the numerical increase of the Methodist Societies in Upper Canada has been powerfully affected by that decrease

in the amount of emigration from the Parent State, which has been the consequence of the dread inspired by the ravages of the cholera in Canada, the breaking out of the rebellion there, as well as by the preference which has of late been given to our Colonies in the Southern Hemisphere.

These facts were well known to the Representatives of the Provincial Conference when they addressed your Lordship. In an Address from that Body to the British Conference, "the common parent of Methodism throughout the world," dated June 16th, 1839, and signed "EGERTON RYERSON, *Secretary*," it is stated as follows:—"To the many emigrants from the Mother Country, and especially to the professors and families of Wesleyan Methodism," (referring to those then settled in Upper Canada,) "we continue to direct our most anxious attention. Many of them retain their piety in all its simplicity and purity, and do honour to the Connexion and country from whence they came."

On reviewing all the facts connected with the bestowment of the Grant, and of the purposes to which it has been applied, I am unwilling to believe that Lord Sydenham ever felt or expressed the strong conviction respecting its application, and the effect of that application on the interests of the Upper-Canadian Provincial Conference, which the Messrs. Ryerson have ascribed to His Excellency. I am the more unwilling to give credence to such an allegation, because, judging from the charge of inadvertence publicly imputed by Mr. E. Ryerson to Mr. Vernon Smith, in consequence of that gentleman's having put the only fair construction on his Letter to the Governor-General of which it is susceptible, and also from the contents of their reply to my Letter to your Lordship, they do not appear to consider carefully the scope and meaning of the terms and forms of expression which they employ; or, if they do, they must be peculiarly unfortunate in misunderstanding what has been said or written by others, especially in all matters in which they take a deep personal interest. But if in this instance they are correct in their interpretation, and if, as they have stated, such a representation has been made by the Governor-General to your Lordship, then I must respectfully but frankly observe that, if the authority of His Excellency's representation is to be pleaded against the well-established claims of the Wesleyan Missionary Society, the "convictions" of others of Her Majesty's Representatives who have administered the Government of Canada, and one of whom is still in the Upper Province, are not entitled to less consideration on such a subject; and I am therefore placed under the necessity of appealing from the "conviction" of his Lordship, founded only on an investigation of documents furnished by Mr. E. Ryerson, and originating in an application from that individual, to "convictions" founded on personal connexion with the very matters to which those documents relate: I must appeal from Lord Sydenham to Lord Seaton and to Sir George Arthur.

In making this appeal, I am far from intending to express anything disrespectful to the present Governor-in-Chief of British North America. If he have expressed such a "conviction," no doubt he feels it, and feels it strongly, or he would not have assumed such a degree of responsibility as is involved in his endeavour to carry it out: but, for that very reason, it becomes the duty of those to whose claims and proceedings that "conviction" is so adverse, to show that it does not accord with the real facts of the case, or with the equally conscientious "conviction" of his predecessors in Canada, who, from the circumstances in which they were placed, possessed a more complete knowledge than his Lordship of everything connected with the entire transaction. But, my Lord, what is to be thought of the proceedings of Mr. E. Ryerson, in connexion with the avowal of the "strong conviction" said to have been expressed by the Governor-in-Chief? That gentleman has informed your Lordship that "he had always admitted the exclusive right of the Missionary Committee to the exclusive control of the Grant" in question; and that, when His Excellency expressed a different opinion, "he assured him that he was mistaken." Mr. E. Ryerson knew that the view which he then expressed had always been asserted by the Missionary Committee, and recognised and admitted by the Provincial Conference in Upper Canada: he was well aware that the Agent of the Missionary Committee in that Province confidently relied on the continuance of the Grant to enable him to meet the pecuniary claims for which he was responsible, and that the Parent Committee participated in the confidence of their Agent: and yet he not only gave no notice of the intentions of the Governor-General, respecting the transfer of the Grant, to the Committee at home, or to their Agent in the Province, (who was also President of the Upper-Canadian Conference,) which, from the nature of his engagements as a Member of a Provincial Conference in connexion with the British Conference, duty and honour required him to do; but, on the contrary, he furnished documents to His Excellency which fortified his "strong conviction" that the Grant ought to be distributed in a different manner hereafter; and His Excellency's Despatch to your Lordship on the subject was accompanied by a Letter from Mr. E. Ryerson, designed to deprive the Missionary Committee, which was at the same time ignorant of his movements, of the management of that Grant which he had so often openly professed belonged exclusively to them. It is no palliation, much less does it furnish a sufficient excuse, of such conduct, to allege that Messrs. Stinson and Richey made certain statements on the subject of the Clergy Reserves to Lord Sydenham, during an interview to which they had the honour of being invited by his Lordship; and that, on the following day, they embodied in a Memorial representations on the same subject, with which Mr. Ryerson was soon afterwards made acquainted, and of which he disapproved. For if even those gentlemen, in maintaining what they believed to be the rights and interests

of the Parent Connexion, had acted inconsistently with their public duties and engagements to the Provincial Conference, that furnished no good reason why Mr. E. Ryerson should avail himself of the temporary influence which political considerations had then secured for him in the affairs of Upper Canada, to commit a great wrong towards a Society to which he owed great obligations; and to become a party to measures, which, if they had succeeded at that time, would not only have had the effect of securing "a new distribution of the Grant," or, in other words, its transfer from the Wesleyan Missionary Committee to the Provincial Conference, but would, as he must have known, have had the further effect of depriving the Committee of all claim on the Clergy Reserves under the Act sent home from Canada for the final adjustment of that question; and of that, my Lord, Mr. E. Ryerson was well aware. Thanks to your Lordship, the attempt failed. It was the knowledge that such designs had been formed, and were likely to prove successful, which prompted Messrs. Stinson and Richey to take the steps which they did to secure the interests of the Missionary Committee, well knowing that those interests were exposed to great peril from the complexion of certain measures then in progress. Those measures grew out of Mr. E. Ryerson's "unofficial" intercourse with the Governor-General *some time before* the 2d of January, 1840, the day on which Messrs. Stinson and Richey were first honoured with an invitation to the Government-House on the subject of the Clergy Reserves; in proof of which it is only necessary to remind your Lordship that Mr. Ryerson's Letter was completed on that very day,—that same Letter which had been drawn up at "the request" of His Excellency, after previous verbal communications had been made, and various documents furnished to him, by Mr. E. Ryerson, on the subject of the Grant and the Clergy Reserve Fund.

In directing your Lordship's attention to that part of the Letter from the Messrs. Ryerson, in which they impugn the accuracy of those Financial Statements which I have submitted for your Lordship's consideration, I crave permission to observe that it is a still more hazardous attempt to trifle with the ordinary rules of arithmetic than even with those of a sound logic; because it is more easily detected and made manifest. Principles may be artfully disguised, the real nature of facts and reasonings may be concealed by an artificial method of stating them; but arithmetical data and conclusions are so plain that their truth or falsehood cannot fail to be at once perceived. This, if I am not greatly mistaken, the Messrs. Ryerson will long have cause to remember.

One object which I had in view in preparing the communication which I had the honour of addressing to your Lordship on the 29th of April last, was to show, from Financial Statements, that the Provincial Conference of Upper Canada did not possess the means of adequately supporting and extending its Missionary operations in that Province, and that the Wesleyan Missionary Committee, by taking these Mis-

sions under their care, "were instrumental in saving them from ruin;" a statement which I made on the authority of Mr. E Ryerson himself, who, as I informed your Lordship, urged his Brethren in Upper Canada to agree to the Union for this, amongst other reasons,—that they did not possess the means to support their Missions, and that, unless the Wesleyan Missionary Committee took charge of them, they would be ruined; and I may now add, that the same gentlemen made substantially the same declarations in the presence of a large Committee appointed by the British Conference to arrange the terms of Union in 1833, and also before the British Conference itself, as might be proved by the testimony of numerous and competent witnesses. But further evidence is unnecessary, as that is one of the facts stated by me which Mr. Ryerson has seen fit to overlook; because, if he had noticed it at all, he must have admitted its truth. Unable as he felt himself to be to contradict that declaration, he nevertheless endeavours, by apparently minute and exact arithmetical calculations, to disprove the truth of his own official declarations to the British Conference. He has been at much pains to show that he was mistaken at that time; and I might admire such an excess of candour on the part of that gentleman, were it not that he has contrived to impute to me the mistake which originated with himself, by noticing only the Statement which I had the honour of submitting to your Lordship, and keeping out of sight his own declaration adduced by me in support of it. Permit me, my Lord, to show you that Mr. E. Ryerson's representation, made in 1832 and the following year, respecting the inability of the Provincial Conference to support the Indian and other Missions then under the care of that Body, was strictly correct, and that the Financial Statements made by his brother and himself in 1840 betray great inattention, or marvellous ignorance of the ordinary rules of arithmetic.

It may be proper here to remark that, by the Report of the Canadian Missionary Society, embracing two years, from September, 1829, to September, 1831, there is exhibited a balance of £204. 1s. 9d. due to the Treasurer; that is, *the Society was in debt to that amount*, although there had been received from the United States, within the period embraced in the Report, *no less a sum than* £1,074. 10s. 2d.

The Messrs. Ryerson have informed your Lordship that, in the year 1832, their Missionary Society, after having paid off its debts, had a balance in favour of the Treasurer amounting to £129. 7s. 5½d.; but, with that disingenuousness of which their Letter furnishes so many painful proofs, they entirely keep out of sight the fact, *that they were wholly indebted for this favourable state of their affairs to the temporary assistance which they had obtained during that year from the Wesleyan Missionary Committee, and from benevolent Associations and individuals in the United States; amounting in the whole to the sum of* £1,615. 15s. 5½d. This sum, deducted from the total of receipts for that year, leaves only £364. 14s. 1d. raised in Upper

Canada, including a legacy of £28. The expenditure for the year was £1,851. 2s. 1d., being *more than five times the amount collected in the Province*, and which, without the assistance obtained from this country and the United States, must have plunged the Society in debt for that year to the amount of £1,486. 8s.

It is impossible to conceive of errors more misleading than some of those are which are contained in the financial details of the letter under consideration; and while I shall leave for others to judge of the source in which these mistakes have originated, they are of such a nature as to require that I should take some notice of them.

Your Lordship is told that, during the year before that in which the Missionary Committee took charge of the Missions, (that is, for the year ending October, 1833,) the various sums raised by the Provincial Conference for Missionary purposes amounted to £1,322. 19s. 4d.;—£1,038. 18s. 5d. of which is stated to have been “collected in Upper Canada, and the remaining £284. 0s. 11d. in various parts of the United States.” It may not be improper to inform your Lordship that these sums are given by the Messrs. Ryerson nor in *sterling*, but in *the currency of the Colony*. That, however, is of little importance when compared with the fact, that the Report of their own Treasurer proves their entire statement to be grossly inaccurate. Included in the sum of £1,322. 19s. 4d., said to have been raised by the Upper-Canada Provincial Conference for Missionary purposes during that year, are the following items:—“Balance from the preceding year, (in the Treasurer’s hands,) £129. 7s. 5½d., and balance due the Treasurer” (that is in fact the debt due,) “at the close of the year, £286. 5s. 4d., making together £415. 12s. 9½d.” The true sum, therefore, raised that year was not £1,322. 19s. 4d., but only £907. 6s. 7½d., being £415. 12s. 9½d. less than is represented by the Messrs. Ryerson.

Again, *the Report acknowledges* £304. 5s. 0d. as having been obtained in the United States, and not £208. 0s. 11d., *as stated by those gentlemen*. The real state of the case therefore is, that the sum collected in Upper Canada, (for the year ending October, 1833,) instead of being £1,038. 18s. 5d., as *asserted* in the above extract, is only £603. 1s. 6½d. The expenditure, (for the same period,) was £1,322. 19s. 4s. or more than double the amount raised in the Province; so that the operations of that year would have involved the Society in an additional debt of £719. 17s. 9½d., had it been solely dependent on its Provincial resources.

Such being the state of the Society’s Provincial Income, and feeling that but little, if any, further help could be expected from England or the neighbouring Republic, it is no wonder that Mr. E. Ryerson should state that, unless the Wesleyan Missionary Committee took charge of the Missions, they must be ruined for want of funds to support them; and it will be seen by your Lordship that I was fully justified in stating that the Missionary Committee had been

instrumental in saving the Missions in Upper Canada from ruin. Lest, however, any doubt should exist on this point, I beg leave to adduce not merely an opinion, uttered in conversation, or in the warmth of debate, but the deliberate testimony of Mr. E. Ryerson, given on oath in a Court of Justice in Upper Canada, during the trial of a disputed chapel-case in that Province, which is as follows:—

“In 1832, the Wesleyan Missionary Committee in London sent out the Rev. Mr. Alder, as their Representative and Agent, with a view to the appointment of Missionaries among the British emigrants in various parts of this Province. Mr. Alder had communications from the Committee in London to our Missionary Board in Toronto, which he delivered; communicating to the Board, at the same time, the objects of his Mission. Our Board ADMITTED OUR INABILITY TO SUPPLY THE RELIGIOUS WANTS OF THE COUNTRY, but stated, at length, to Mr. Alder, and, *in writing*, to the Committee in London, the evils likely to arise from the existence of two Bodies of Methodists in this Province,—its infringement of the hitherto universally acknowledged principle, that ‘the Wesleyan Methodists were one Body throughout the world,’—and *the desirableness of uniting the means and energies of the two Connexions to promote the religious improvement of the ABORIGINAL TRIBES AND NEW SETTLEMENTS OF THE COUNTRY.*”

In stating to your Lordship that, when the Wesleyan Missionary Committee took upon itself to support the Indian Missions, the moneys raised by the Upper-Canada Conference amounted only to the sum of £177. 10s. 1d. sterling, my meaning was, that, during the first year in which the Committee assumed the responsibility of supporting those Missions, such was the actual amount raised within the bounds of the Upper-Canadian Conference for Missionary purposes. I took it for granted that my meaning would be at once understood, because that was the year with which our increased operations and expenditure in the Upper Province commenced; and that, and not any preceding year, either proximate or remote, was the only period to which I for a moment supposed the expression in my Letter could be supposed to refer. But in this it appears that I was mistaken. The Messrs. Ryerson have put a construction upon that part of my letter which I never contemplated, and which I disclaim. The slightest attention, on their part, to documentary evidence which was in their possession, must have shown them, that I referred not to the year ending in 1833, (which they have assumed to be the case,) but to the year commencing in October, 1833, and ending in 1834; the period during which the Committee first took upon themselves the care and support of the Upper-Canadian Missions. I knew nothing, at that time, of what moneys had been raised for Missionary purposes by the Upper-Canadian Conference before that year; and could not, therefore, intend to refer to any earlier period. That my statement of the amount contributed in the Province, during the period to which alone

my observation was designed to apply, is quite correct, is proved by the Messrs. Ryerson themselves ; who state that, during the first year of the Union between the British and Canadian Conferences, the time when the Missionary Committee took upon itself the responsibility of supporting the Missions, their Missionary receipts amounted to no more than £198. 5s. 8½d. currency ; making, in sterling, the sum specified in my former Letter to your Lordship.

I feel that I have already trespassed too long on your Lordship's time and attention ; and yet I deeply regret that I am under the necessity of asking your indulgence a little longer, while I notice another attempt on the part of the Messrs. Ryerson to impugn one of the most important of the Financial Statements on this subject, which, by your Lordship's kindness, I have already been allowed to address to you. I refer, my Lord, to the attempt which they have made to throw discredit upon my account of the expenditure of the Missionary Committee from August, 1833, to December 31st, 1839, in connexion with the Upper-Canadian Missions. It amounted, as I have informed your Lordship, to £17,806. 18s. 11d., as appears from the duly audited and published Accounts of the Committee, from which I have extracted the following Summary of Expenditure :—

	£.	s.	d.
Expended from Oct., 1833, to June, 1834, inclusive	2,906	16	4
1835,	1,952	14	6
1836,	2,451	9	3
1837,	3,013	10	7
1838,	3,279	14	5
1839,	3,152	13	10
From June, 1839, the period when the Accounts were annually made up by the Agent of the Committee in Upper Canada, and sent home for examination, to the 31st of December, 1839, the General Superintendent expended in the Missions	1,050	0	0
	<hr/> £17,806 18 11 <hr/>		

These items make, as your Lordship will perceive, the exact amount exhibited in my Letter.

The Messrs. Ryerson have compared the sums expended under the direction of the Missionary Board in the Province with the total amount which the Upper-Canada Mission has cost the Parent Society during the same period ; and, finding a discrepancy between the two Statements of £4,331. 17s. 7d., they ask for an explanation of a matter of which they were personally cognisant when they wrote, and with which they had been, for six years before, perfectly familiar. If, indeed, they had made this discovery during their researches at "22, Cecil-Street, Strand," if they had then required information on such a

subject, they might have obtained it, without any great inconvenience to themselves, on applying to one of the Missionary Secretaries, or to the Book-Keeper or Accountant at the Mission-House, 77, Hatton-Garden,—a locality well known to Mr. E. Ryerson. Or if they were unable to spare time to pay a personal visit, a Note would have accomplished every necessary purpose as far as *the discovery of truth* was concerned; and if *this* had been their object, they would have done so. But they sought to awaken suspicion and distrust respecting a matter which no one can explain better than Mr. Egerton Ryerson himself. Instead of affording such explanation, he has challenged me to do so, and from respect to your Lordship I shall most readily respond to the call.

The Committee, to whom is entrusted by the Conference the management of the affairs of the Wesleyan Missionary Society in conducting the widely-extended operations of that Institution, annually appropriate a certain portion of the funds placed at their disposal to each of the Districts in which the Missionaries and other Agents of the Society are employed, proportioned to the circumstances of each District, and to the general income of the Society. A portion of the sum thus appropriated is expended in defraying what are designated "Ordinaries;" and these expenses come under the supervision of a Local Committee in the different Foreign Districts. Another portion of it is used for the payment of "Extraordinaries;" which branch of Expenditure includes many items which are incurred in this country in connexion with the Society's Stations abroad, and which,—for that reason, as well as to secure a proper degree of control over the general expenditure of the Society, and for the better enforcement of its financial regulations,—are accounted for to the Parent Committee only, and never appear in any Local Report. Under this latter head are included moneys paid to Missionaries in this country previous to their embarkation;—the outfit and passage of Missionaries and of their families;—the return of Missionaries to this country on account of ill health and other causes;—official and other publications sent to the Districts for the information of Missionaries;—expenses connected with the general internal management of the Missions in each District. From this statement, your Lordship will at once perceive the cause of the discrepancy between the exhibit of the Upper-Canada Local Reports, and the published Financial Reports of the Parent Society as furnished by me to your Lordship. The former shows the amount of "Ordinaries" paid and accounted for to the Mission Board in Upper Canada; *but it does not include the outlay on account of the "EXTRAORDINARIES" under those heads which I have enumerated*, and which, together with the sum expended between the end of June and the 31st of December, 1839, constitute in the aggregate the precise amount of difference between the exhibit of the General and the Local Reports which the Messrs. Ryerson have specified. I repeat, my Lord, Mr. E. Ryerson, at least, was neither ignorant of the

principle on which the Committee conduct this part of the business entrusted to its care, nor of its application to Upper Canada. He and his brother must have known that the Local Reports, published in Upper Canada, contain no account of the sums which have been expended, during the last six years and a half, for the support of the General Superintendent of Missions in that Province, including expences connected with his extensive and almost incessant travelling, and the occasional employment of an assistant during that period, amounting to upwards of £1,600; nor for the outfit and passage of five Missionaries and their families, including a portion of their salary and travelling expenses in England, amounting to upwards of £320; nor for the outfit, passage, and salary of Mr. Lord and his family; nor of Mr. Harvard and his family; the expenses connected with the latter alone amounting to £477. 9s. 3d. Both these gentlemen were sent out, at different periods, to preside over the Societies in Upper Canada, as well as to co-operate with the Agent of the Missionary Committee in promoting the interests of the Missions; and they both rendered most valuable services to the Methodist Societies in the Province,—services which were obtained without any expense to the Provincial Conference, and which it gratefully acknowledged in its official Addresses to the Conference in Great Britain. Nor do the Local Reports exhibit all the items of expense connected with the removal and support of other members of the British Conference, who have been sent and supported as Missionaries in Upper Canada, for public reasons connected with the state of the work there; nor of the expense connected with my Mission to that Province in 1834,—a Mission which I was earnestly entreated by Mr. E. Ryerson to undertake, and which involved an outlay of £127 18s. 10d., money which, if the testimony of the Messrs. Ryerson and the Provincial Conference, as well as that of the highest civil authority then in that Colony, be deemed of importance, was well expended;—to say nothing of other matters, which I will not occupy your Lordship's time in specifying.

All this, I repeat, my Lord, must have been known to the Messrs. Ryerson, and especially to Mr. Egerton, who might have recollected that the expenses incurred by the Missionary Committee on his account during his visits to England on the affairs of the Provincial Conference, never appeared in any Local Report. There are persons, my Lord, who inscribe supposed injuries in marble and benefits on the sand; but they should neither be envied nor imitated, much less should they be rewarded.

I forbear alluding to other matters contained in the Letter from the Messrs. Ryerson, as an answer to such of them as are of any importance, in connexion with the present question, will be found in the accompanying Letters from the Rev. Messrs. Case and Lord. A general denial of the remainder is the only reply to which they are entitled.

I know not, my Lord, what the Messrs. Ryerson mean when they assert that I have, in my former Letters to your Lordship, again and again assumed and stated that the Royal Word is pledged to the continuance of the Government Grant, "*in its present form*," to the Wesleyan Committee. If they mean by the phrase "present form" its continued payment from a particular branch of the Provincial Revenue, I submit to your Lordship that no such assumption or statement has been made by me: all that I have assumed, stated, or proved on this subject is, that the Grant is at present a fixed charge on the Casual and Territorial Revenue of the Province, and that, as such, the faith of the Crown is pledged to the Committee for the payment of £700 *per annum*, to be expended for Missionary purposes in Upper Canada. By the Act of the Imperial Parliament for the settlement of the Clergy Reserves, it is provided that all such Grants shall be transferred to that Fund, and shall first be paid. I assume that the Grant to the Missionary Committee will be so transferred; and I earnestly request that the payment of it may be continued to them.

Relying on the faith of the Crown, and on the provisions of an Act of the Imperial Parliament, and sustained by a consciousness of the fidelity with which they have adhered to their engagements, the Wesleyan Missionary Committee respectfully submit their claims to the consideration and decision of your Lordship. That this decision will be in accordance with the reasonable expectations of the Committee I cannot for a moment doubt. But should it prove otherwise, of this your Lordship may be assured that, deeply as they may regret such an issue, it will not diminish the respect which they entertain for your Lordship, nor alter their fixed purpose to do every thing in their power to promote the best interests, temporal and spiritual, of Her Majesty's subjects in Upper Canada.

I have the honour to be, with the highest consideration and respect for your Lordship's character and station,

My Lord,

Your Lordship's most obedient, humble servant,

ROBERT ALDER,
Sec. Wes. Miss. Soc.

II.

LETTER FROM THE REV. WILLIAM CASE TO THE REV. JOSEPH STINSON, PRESIDENT OF THE PROVINCIAL CONFERENCE IN UPPER CANADA.

Belleville, July 20th, 1840.

REV. AND DEAR SIR,

IN the course of discussion a few days since in the Conference, a reference was made to the *decrease* of Members in the Indian Missions since the Union. The substance of my remarks in explanation, on that occasion, I beg to pen for your recollection, should you have occasion to use them.

There has indeed been a decrease of numbers in several places; but sufficient causes for this are found in the following facts:—

On the Grand River we have lost, in the Mohawk Society, about seventy, by divisions entirely unconnected with any circumstances of the Union. Previously to this event, the minds of the Indians became unsettled through the influence of one who had been a useful Preacher among his Indian Brethren, but who, on a relapse into his former intemperate habits, was cut off, and his authority as a Preacher taken from him. He then set up for himself, and by various arts influenced a large body to secede. A timely interference saved them for the time; but they became quite unsettled, and, by the wiles of another people, seventy Members were carried away from the Society.

At the time of the Union, two Societies on the American side, that is, at the Sault de Sante Marie, and Kewawenon, on the south side of Lake Superior, were given up to the American Missionary Society at New-York.

The Wyandott Society, near Fort Amherstburg, have principally removed to Sandusky, and now form a part of the Wyandott Mission, under the direction of the Methodist Missionary Society in New-York.

The decrease at the Credit Mission is to be attributed partly to removals to the Muncey Mission, and partly to circumstances of peculiar temptation from depraved *white* neighbours.

Allow me to add my mature opinion that the Union has contributed greatly to the advancement of religion and benevolence in this country:—

1. The Canada Conference Missionary Society were freed from embarrassment by paying the sum necessary to free it from debt.

2. A more general interest in favour of the Missionary Cause was awakened throughout the country by the well-directed labours of the Superintendent of Missions, and others of our English and other Brethren, at numerous Missionary Meetings; without which the general depression of the times, unforeseen at the time of the Union, would have operated most fatally on our means for the support of the Missions.

3. The comfort of the Missionaries has been greatly promoted.

4. By extending the Gospel to many Emigrants, in the new Townships, *which we could not have done without the timely aid we have received from the Missionary Committee in London.*

5. By important assistance in building chapels and parsonages, both in the Indian Missions and other places.

6. The establishment of a School, on the Manual-Labour System, at Alderville, in which the Indian youths are taught, in addition to the ordinary branches of reading, writing, geography, &c., the important duties of the house, dairy, needlework, &c.

Without the funds derived from the Missionary Committee, *we could not expect to carry on this important enterprise* for the improvement of the youth, *so essential to the general interest of the Indian Tribes.*

I could easily lengthen out the list of advantages, and would do so with pleasure, but for want of time.

Believe me, Rev. and dear Brother,

Very sincerely yours,

in the Gospel of Christ,

WILLIAM CASE.

III.

EXTRACTS OF LETTERS FROM THE REV. WILLIAM LORD, EX-PRESIDENT OF THE UPPER-CANADIAN CONFERENCE, TO THE REV. DR. ALDER.

Hull, September 12th, 1840.

MY DEAR SIR,

HAVING read the Letter addressed to Lord John Russell by the Rev. W. and E. Ryerson, dated August 20th, I am induced by a regard to truth and justice to forward to you a few remarks on one or two of the topics introduced into that document. On these, and indeed on several other subjects in that production, I have the advantage of personal knowledge obtained during a residence in Canada of about twenty months.

I remark, first, on the falling off in their Missionary Funds. Messrs. Ryerson say, "This falling off was caused by dissatisfaction with the Union." This is very true; but allow me to ask, What was the real cause of this *dissatisfaction*? I deeply regret to be compelled to state that it is to be traced to the then existing strong political feeling of the Methodist Church and congregations of Upper Canada. Before the Union, they had very generally imbibed the politics advocated in the well-known paper edited and published by the notorious rebel M'Kenzie. After the Union was formed, and on Mr. E. Ryerson's return from England, the leaders of the movement party found that he had brought with him "impressions" unfriendly to their projects. With a very few exceptions, he was immediately most violently assailed by the conductors of the press; attacks were also made upon him, and upon the Methodists, in the House of Assembly; the Conference was represented as having sold itself to Government; the Union became extremely unpopular among the Radicals and the ill-affected; and the Funds of the Missionary Society suffered in consequence.

On arriving in the Province, in November, 1834, I found the Societies very generally, and some of the Preachers strongly, prejudiced against the Union. I entered at once upon extensive travels, and visited several of the principal Societies. I stated, at all proper opportunities, that in the formation of the Union no reference was had by the British Conference to any class of politics, or to any party in

the State; that we were not a political people, but our great object, individually and collectively, was to promote the religious benefit of the people, without interfering with secular politics. Mr. Stinson united most zealously and efficiently with me in holding Missionary Meetings, and in organizing Missionary Societies, in which we were aided by several of the Preachers in their respective Circuits. We commenced holding these Missionary Meetings early in the year 1835; and the result was, though one half of the year had transpired, an increase from £198. 5s. 8 $\frac{1}{2}$ d. to £512. 3s. 2 $\frac{3}{4}$ d. In the following year the increase was larger, the sum raised being £1,192. 9s. 1d., arising from a more extensive system of visitation, and from the formation of a greater number of Auxiliary and Branch Missionary Societies. This is a correct account of these facts; and my opinion is that, had the "Guardian" abstained from party politics, our Missionary Income would have been much larger in amount, and our Societies in a much better religious state.

It is due to the Preachers and to the Societies to state that, when the merits of the Union were fully explained and understood, when it was evident that the Agents of the British Conference had no political purposes to serve, and that they invariably and firmly discountenanced all political interference by the Methodists, as a Body, and by their Organ, the "Guardian," the opposition to the Union generally subsided, and a better state of feeling was produced.

In reference to Mr. Ryerson's acting beyond his authority in making his application to His Excellency, independently of the President, and without his knowledge, such conduct has neither usage nor rule to support it, as far as my knowledge serves me; and it is certainly a violation of all courtesy and order. Had the appointment and usage existed, I could not have presided at their Conference two years in succession, and have administered their affairs, without knowing them.

I am much grieved at the utter want of sincerity, ingenuousness, and honour manifested in the Messrs. Ryerson's entire pamphlet. While, for instance, it is their avowed object in the pamphlet to prove that Mr. E. Ryerson had not attempted to gain possession of the Grant, their Letter to Lord John Russell is one continued application for it. I could enlarge on many particulars, and show their inaccuracy; but it is not necessary: they are too glaring to impose on any but the careless or the prejudiced.

I remain, &c.,

WILLIAM LORD.

To the Rev. Dr. Alder.

Hull, September 16th, 1840.

MY DEAR SIR,

I do not recollect whether or not, in my Letter of the 14th, I referred to the claim set up by Mr. E. Ryerson to negotiate with the Governor, for the Conference, on the subject of the Grant. Lest I should not have done so, I beg now to state that I consider the claim of Mr. Ryerson as quite unfounded; and I am greatly astonished by an assertion of the Messrs. Ryerson, to the effect that, during more than ten years, Mr. E. Ryerson has been appointed to the office of communicating with the Governor on the affairs of the Conference. I know nothing of such an appointment; it did not take place at either of the Conferences I attended, and over which I presided; and I never heard

of its existence until it was stated by Mr. Ryerson in our Conference Committee. I communicated with the Governor on all Conference and Connexional affairs while I was in the Province. Since the publication of the Statement, I have spoken to Messrs. Marsden, Grindrod, and Stinson, all of whom declare they never knew of such an appointment. Our Canada Brethren must have a marvellous mode of transacting business, when they can conceal such an important appointment from those who have presided over them in succession.

At the Conference of 1839, a Committee was appointed, to whose guardianship *the Clergy Reserve Question* was confided, with the President at its head. This was the business assigned to that Committee, which could not be orderly or legally transacted without the presence or knowledge of the President. But for Mr. E. Ryerson to communicate with the Governor on the subject of the Clergy Reserves, much more on that of the Grant to the Wesleyan Missionary Society, without even the knowledge of the President, who was also the Superintendent of Missions, appears to me to have been an outrage upon all propriety and order, in opposition to all precedent, and a virtual and practical superseding of the President in his office.

I remain, &c.,

To the Rev. Dr. Alder.

WILLIAM LORD.

IV.

LETTER FROM THE SECRETARIES OF THE WESLEYAN MISSIONARY SOCIETY IN ENGLAND TO HIS EXCELLENCY SIR GEORGE ARTHUR.

*To His Excellency Major General Sir George Arthur, K. C. H.,
Lieutenant-Governor of Upper Canada, &c.*

*Wesleyan Mission-House,
77, Hatton-Garden, London,
Feb. 8th, 1839.*

SIR,

As Secretaries of the Wesleyan Missionary Society, our attention has been directed by various communications, and by documents which have appeared in the public papers, to the position in which the Methodists of Upper Canada appear to be at present placed in relation to Her Majesty's Government as to certain ecclesiastical questions of great difficulty and importance, lately agitated in that country. As it is possible that, in some of the publications which have been produced by these discussions, principles may have been advocated by persons more or less connected with us, which are not in accordance with those to which the Wesleyan Methodists have long been pledged, we therefore feel it to be our duty respectfully to inform your Excellency that we entirely and strongly disclaim all participation in the responsibility attached to such publications; and we earnestly request that your Excellency will not for a moment consider us, or our Connexion generally, to be accountable for any sentiments to which individual members or Ministers of our Body may have been induced to commit themselves. The whole subject, as far as those individuals are concerned, will undoubtedly be brought under the serious consideration of the ensuing Conferences in Canada and in Great Britain. In the

mean time, the Committee of the Wesleyan Missionary Society are anxious for the honour and consistency of our religious character, and for the preservation of all the Societies with whom they are in any degree identified, in habits of loyalty and peace, and of exclusive devotedness, in their collective and ecclesiastical relations, to the great work of promoting the spiritual and eternal interests of mankind. They therefore have unanimously requested one of our number, the Rev. Robert Alder, to undertake, on their behalf, a Special Mission to our Societies in British North America, and to repair forthwith to Upper Canada, with the view of accurately investigating the present state of our affairs in that Province, and of exerting his well-earned consideration and influence with our Ministers and people for the maintenance of those great Christian principles by which the Wesleyan Connexion has hitherto been distinguished. Mr. Alder has accepted the appointment; and proposes to embark for America about the beginning of April. We earnestly hope and pray that Almighty God will be pleased to bless and prosper him in this Mission of peace and friendship.

We beg your Excellency's permission to avail ourselves of this opportunity to assure you of the deep and grateful sense which is cherished by ourselves, and by the Committee for whom we act, of your uniform kindness to our Missionaries and people, in various parts of the world, and of the high esteem which we entertain for you, both in your personal and in your official character.

That the special guidance and protection of Divine Providence may ever be vouchsafed to your Excellency in the arduous duties to which you are called, is our most sincere and fervent prayer.

We have the honour to be,

Sir,

Your most obedient and very humble servants,

JABEZ BUNTING,

JOHN BEECHAM,

ROBERT ALDER,

ELIJAH HOOLE,

Secretaries of the Wesleyan Missionary Society.

V.

LETTER FROM THE REV. DR. ALDER TO THE REV. JOSEPH STINSON.

THE Rev. Joseph Stinson, President of the Upper-Canada Conference, and General Superintendent of the Missions under the care of the Wesleyan Missionary Society in Upper Canada, addressed several Letters to the Secretaries of the Wesleyan Missionary Society during the year 1838, complaining of the conduct of the Rev. E. Ryerson as Editor of the "Christian Guardian," the official Organ of the Canadian Conference; in which he stated that Mr. Ryerson's writings not only disturbed the peace of the Church, but tended to alienate the minds of Her Majesty's subjects in that Province from the Government. In these communications, Mr. Stinson earnestly entreated advice from the Secretaries of the Wesleyan Missionary Society; and, in compliance with his oft-repeated applications, the following Letter was addressed

to him by Dr. Alder ; from which Letter it will be seen that it never was designed by any party in this country to interfere with the Wesleyan Methodists in Upper Canada in the expression of their political sentiments, or in the exercise of their political rights ; and that all that was required of them was, that, in giving utterance to those sentiments, and in exercising those rights, they should unite as individuals with their fellow-citizens in the respective localities in which they reside, and not act in reference to merely secular politics and parties in their religious and distinctive character as Methodists.

To the Rev. Joseph Stinson, President of the Upper-Canada Conference, Toronto, Upper Canada.

*Wesleyan Mission-House,
77, Hatton-Garden, London,
January 14th, 1839.*

MY DEAR BROTHER,

Your letters under the dates of October —, November 12th, and November 26th, have been received and carefully considered by us ; and you will not be surprised to learn that the information which they contain has occasioned us great uneasiness. As I may have occasion, in a short time, to send you a fuller and more formal expression of our sentiments on the grave and weighty questions to which your Letters refer, I shall, at present, satisfy myself with such a brief reference to them as may serve to put you in possession of our views on the principles involved in your Communications.

I cannot, however, thus briefly allude to the subject contained in your important Communications, already referred to, without expressing to you, as I did last year to Mr. Harvard, the surprise and dissatisfaction which we felt on reading the Resolutions of the Canadian Conference of 1837 on the Clergy Reserves and Grants for Religious Purposes, which are inserted in the printed Minutes of the Conference for that year. We cannot but complain that Resolutions, bearing on arrangements entered into between His late Majesty's Government and the Wesleyan Missionary Committee before the Union took place between the British and Canadian Conferences, and which arrangements were understood and recognised by both Conferences at the time when the Articles of Union were prepared and ratified, should have been adopted without any previous correspondence respecting them, either with the British Conference, or with the Missionary Committee ; and it is to us unaccountable that, up to the present time, no official explanation of these proceedings has been forwarded to us by the direction of the Canadian Conference, as it was but reasonable to suppose that the Second and Fifth of these Resolutions would be regarded by the Missionary Committee as interfering with matters placed, as we think, under their exclusive jurisdiction ; and so placed because of the objection entertained on the part of the Canadian Conference to receive Grants of Money from the Government for Religious Purposes,—an objection not at all felt by us, because we hold that it is one of the first and most important duties of a Government to provide for the Religious instruction of the people ; and therefore we claim, and shall continue to claim, from the Casual and Territorial Revenue the aid promised to the Missionary Committee by His late Majesty's Government towards the support of our Missions in Upper Canada.

We admit that a difference in circumstances between one country and another,—as, for instance, between an old and a newly-settled country,—may render it necessary and expedient that the principle involved in what is commonly called the “Church-and-State Question” should be so applied as to meet and adapt itself to this difference; but, under no circumstances, should the principle itself be conceded or abandoned: and I do not hesitate to state that, *if* it could be made to appear that, with regard to Upper Canada, there is no alternative, but that the Government must either leave the religious instruction of the people to be provided for by what is called the “Voluntary Principle,” or endow that branch of the Reformed English Church which is established in the Province, it would be the duty of the Government to adopt the latter course, and to furnish that Church with pecuniary aid to be employed for that purpose, without indeed investing its Ministers with any ecclesiastical authority over the Ministers or Members of other Churches, and leaving all other denominations in the same circumstances in which they are at present placed.

Here I must notice what, as it appears to me, constitutes an important part of the difference between the Editor of the “Guardian” and some of his Correspondents, and ourselves on this point. It is, as I understand it, a difference of principle as between them and us; for they are opposed not to any particular application of a great principle, but to the *principle itself*. All their arguments, as far as I understand them, are directed against an abstract principle, which we maintain to be reasonable, scriptural, and Wesleyan; and not against any particular misapplication or abuse of it. Our venerable Founder maintained this principle inviolably; and it has always been maintained by our Connexion. The extracts from Mr. Wesley’s writings which are occasionally quoted on this subject, were intended, (as will appear from the context, as well as from other parts of his voluminous works,) to expose and condemn the *abuses* of National Religious Establishments, and not to censure or condemn the principle of a national recognition or endowment of Christianity. He blamed Constantine, not because the Emperor maintained this principle, but because he so applied it as to secularize the Church by the influence of the world; instead of carrying it out, as he might and should have done, in order to evangelize the world by the agency of the Church. With all due deference to them, and with the utmost respect for the general talent and industry which their Communications display, I must be permitted to observe that they appear to have fallen into the same error on this one point with that class of writers who have charged Mr. Wesley with holding doctrines which he never taught, and with inculcating opposite and contradictory views of the same doctrine, in different parts of his works; and from precisely the same cause too; namely, from not having duly considered the object which Mr. Wesley had in view in writing the paragraphs to which they appeal, and from judging of what he really believed and taught from detached portions of his writings, published at different times, under widely different circumstances, and from very different objects, instead of drawing their conclusions from a careful examination of his various publications, and a diligent comparison of one part of them with another. The latter mode of proceeding is absolutely necessary to a right understanding of any author; more especially of one who, like our founder, wrote so

much, and on so many different subjects, and who had so often to reply to such a multitude of dissimilar adversaries and opponents.

It is the undoubted right of every Methodist in Upper Canada to form, and, on all proper occasions, to express his own opinions on the Clergy Reserve, and on all other great public questions; but we think that, in giving utterance to their opinions, and, especially, in acting upon them, they should appear in the character of *citizens*, and not in that of Methodists. Instead of associating as Members of a Christian Church to oppose measures of which, in common with others of their countrymen, they disapprove, they should unite with their fellow-citizens in a respectful expression of their sentiments, and in the adoption of such constitutional measures as, under the circumstances, may be deemed necessary. And I must add, in behalf of my colleagues and myself, that the official Organ of the Connexion should not be identified with such proceedings. We are well aware that the Editor is placed in very difficult circumstances; that he has received much provocation,—and we make all due allowance for these things; but we cannot help deeply regretting that, instead of having employed his excellent talents in defending and maintaining the scriptural character and object of Methodism, he has warmly engaged in the discussion of irritating topics, and is, as you state, aiming at “the entire subversion of the Church of England, as an Establishment in the Province.” Such, you say, is his policy; and we have no reason to doubt that it is so, inasmuch as we perceive, from the columns of the “Guardian,” that he has committed himself to the advocacy of principles which are opposed to a national establishment of religion under any form. And I need scarcely add that we differ widely from him on this subject. We are anxious to maintain the Union which has been formed between us and our brethren in Upper Canada; but it can be honourably and beneficially maintained only on the principles on which it was originally formed. We must, at all events, maintain our principles and our consistency. We cannot be identified with one class of principles in England, and with another in Canada. The “Christian Guardian” is not, like the London “Watchman,” an unofficial journal. It is the recognised organ of your Conference. It expresses the sentiments of the body; and * * * * *, and * * * * *, which are understood to express the sentiments of various classes of Dissenters in this country, have not failed to take advantage of the communication from the pen of brother Egerton Ryerson, inserted in the “Christian Guardian” of Wednesday, November —, for the promotion of their own party purposes. Under these circumstances, “without,” as you express it, “arraying yourself against the ‘Guardian,’” you should use all your influence with the Editor, to induce him to discontinue that system of attack and recrimination, which occasions you so much uneasiness, and of which you so justly complain. If you should fail in your attempt, then it will be for you to consider whether you are not, as President of the Conference, empowered to interfere, officially and authoritatively, with the management of the Conference journal, and to require that, until the meeting of the next Conference, questions which “tend to strife rather than to godly edifying” shall be excluded from its pages. I need hardly remind you that, according to one of the Articles of Union between the British and Canadian Conferences, it is agreed that the “Guardian” shall be a religious newspaper; and although the Editor may,

and doubtless does, believe that the Article in question is not in the least degree affected by such communications as those to which I have alluded, we are of a different opinion; and that very circumstance renders it the more necessary that you, as President, should pursue such a course as that which I have taken the liberty to bring under your consideration. At the next Conference we shall be able to interchange our sentiments, and to come to a satisfactory understanding on these great questions, either by letter or by deputation; as, in addition to the weighty affairs connected with Methodism in Canada, there are various matters bearing upon the state and prospects of our societies in British North America generally, which require our immediate and best attention, it is by no means improbable but that a representative from this country will attend your approaching Conference. In the mean time, let the attention of the people be directed to better things. It was not by proclaiming the doctrine of religious equality, but by aiming to spread scriptural holiness throughout the land, that the venerable Founder of Methodism accomplished so much good in his day; and if we would share in his success, we should imitate his apostolic example.

I cannot conclude this communication without expressing our entire satisfaction with your conduct in the painfully-embarrassing circumstances in which you have been, and, we fear, are still placed. You have a difficult task to perform; but He whom you serve can and will give you a large measure of "the spirit of love, of power, and of a sound mind," and thus "fit you for every good word and work." Continue to adhere to the great principles of Wesleyan Methodism. Enforce them affectionately, but firmly, upon all those "over whom the Holy Ghost hath made you overseer." Maintain them, and, under the Divine blessing, they will maintain you. Avoid all extremes. Beware of the doctrine of expediency. Do that which is right, in a right spirit, ever remembering that the cause in which you are engaged is not yours, but his whom you "serve in the Gospel of his Son," and that He watches over and protects it continually.

I am yours truly,
ROBERT ALDER.

VI.

EXTRACT OF A LETTER FROM THE REV. DR. ALDER TO THE
REV. JOSEPH STINSON, PRESIDENT OF THE UPPER-CANADA
CONFERENCE, DATED NEW-YORK, OCT. 9TH, 1839.

HAVING been prevented, by circumstances which I need not enumerate, from accomplishing the principal object connected with my late visit to Toronto,—a visit which I paid at much personal inconvenience,—I feel it to be my duty to address this communication to you, in order that you may bring the subject to which it refers under the immediate consideration of the Book-Committee. I am induced to adopt this course, because a Committee was appointed by our last Conference, invested with full powers to determine, on my report, all matters connected with the continuance or otherwise of the relations now existing between the British Conference and the Conference in Upper Canada. And as my report and recommendation will depend,

in a great measure, on the *practical* carrying out, in the management of the "Christian Guardian," of the Resolution respecting that periodical which was solemnly re-enacted at the late Conference, it is of the utmost importance that I should be put in possession of your views and intentions on that point.

It might be deemed unreasonable for me to ask for any further explanations on that point, were it not that, in my judgment, as well as in yours, and in that of other parties in England and in Canada, the "Guardian" has not been uniformly conducted in accordance with the spirit of the Resolution in question. I refer particularly to the statement respecting the relation of the paper to Lord Durham's policy, to the Editor's "Travelling Notes," and to the partial character of the "contemporary opinions." Under these circumstances, I beg leave, through you, respectfully to inquire of the Book-Committee, and of you as the President of the Conference, whether the "Christian Guardian" is to be, *bonâ fide*, a religious journal; and whether all party politics are to be excluded from its pages. Is it to be made what the religious newspapers in this country are? Why should it not?

Much of the future peace and unity and prosperity of Methodism in Upper Canada depends upon the right settlement of this matter. I know, and I write advisedly, that you cannot prevent a serious division in Upper Canada, unless this is done; for if even the British Conference were to maintain the Union on its part, there are not a few in Canada, both Preachers and people, who will not long continue to be identified as Methodists with party politics. Let me not be misunderstood, as if I wished to act upon your fears. Far from it. I merely state the facts of the case.

VII.

REMARKS ON SOME OF THE STATEMENTS, &c., CONTAINED IN THE PAMPHLET LATELY PUBLISHED BY THE REV. MESSRS. W. AND E. RYERSON.

IN A LETTER ADDRESSED TO THE REV. ROBERT NEWTON, PRESIDENT OF THE BRITISH CONFERENCE.

MY DEAR SIR,

Hull, Sept. 16th, 1840.

I TAKE the liberty of addressing you on some of the topics contained in the pamphlet recently published by the Messrs. Ryerson. I say, *some of the topics*, because I do not design this Letter to be a regular and formal answer to the pamphlet, the publication of which I deeply deplore for their own sake, and for the sake of the Wesleyan-Methodist Church in Canada; but I purpose to remark on some of its misleading statements and erroneous reasonings. The spirit of this production is as bitter and unchristian as its publication is uncalled for, and its tendency, not to say its design, is exceedingly mischievous.

The first point to which I shall call your attention, is the conduct of Mr. E. Ryerson in relation to the Government Grant. The Messrs. Ryerson very justly observe, (p. 97,) that this is the main point; and are extremely anxious that Mr. E. Ryerson should appear innocent of the charge preferred against him in this particular. Nor do I wonder at this concern; for if the charge of the British Committee on Canadian affairs can be sustained, then the Canada Conference will be equally implicated with himself in the disgrace of a most dis-

honourable transaction, as the Messrs. Ryerson state that he was "acquitted, sustained, and honoured by" that Conference. Greatly should I have rejoiced, if, in the course of this painful investigation, there had been even circumstantial evidence in favour of his innocence; but I am compelled to say that, according to my convictions, all the evidence was in proof of the correctness of the charge preferred against him. Mr. E. Ryerson was charged with "an utter want of ingenuousness and integrity in attempting to get possession, in behalf of the Canadian Conference, in whole or in part, of the Grant made by the Crown to the Wesleyan Missionary Society." This charge the British Conference decided to have been "fully proved." The Messrs. Ryerson inquire "upon what evidence?" This question can be easily, and, to any unprejudiced person, satisfactorily, answered.

1. The truth of this "allegation" is justly inferred from his refusing to give a frank denial of being any way concerned in the matter, when pressed upon the subject in Committee. His replies were evasive, disingenuous, and utterly unworthy of an honest man, not to say a Christian Minister.

2. His intercourse with, and communications addressed to, the Governor-General, afford ample proof of its truth.

From these it is apparent,—

1. That he applied for a Grant in aid of the Upper-Canada Academy.

2. That, subsequently to the Governor informing him that no additional Grant could be made to the Wesleyan Body, and of his intention to recommend to Lord John Russell a different distribution of the existing Grant, that is, its transfer from the British to the Canada Conference, Mr. E. Ryerson, in his Letter of January 17th, pleads for the transfer in the following language: "I conceive, therefore, that any Grants intended to benefit the Wesleyan-Methodist Church in Canada, ought undoubtedly to be placed at the disposal of the Conference of that Church." This Letter His Excellency transmits to England with his own Despatch on the subject, which despatch Mr. Ryerson was allowed to read, and, on its arrival, it is considered by Mr. Vernon Smith as an application for the Grant; for in his Letter to Dr. Alder he says, "The Governor General's Despatch was accompanied by a representation from Mr. Ryerson, explaining the nature of the financial relations between the British Wesleyan Conference in England, and the Conference of the Wesleyan Methodists in Upper Canada, and urging the claim of the latter to the exclusive management of the Yearly Grant."

This correspondence places it beyond reasonable doubt that Mr. Ryerson did attempt to gain possession of the Government Grant, in whole or in part. It is quite evident that it was so understood at the Colonial Office, nor could it be understood otherwise, and, I may also add, that it was so understood by the Messrs. Ryerson themselves. "But the real ground of dissatisfaction," they state, (p. 99,) "is not that Mr. Ryerson communicated with the Governor-General, but that his communications were more successful, because more just and reasonable, than those of Messrs. Stinson and Richey." In what did the success of his communications consist? He applied for a Grant;—he subsequently stated, when writing on the subject, that "any Grants intended to benefit the Wesleyan-Methodist Church in Canada, ought undoubtedly to be placed at the disposal of the Conference of that Church." The Governor-General engaged to recommend a different distribution of the

money, that is, in fact, its transfer from the British to the Canada Conference; and, as a first step to the transfer of the Grant, Mr. E. Ryerson has informed us that it is already suspended. This is the success of his communications; and yet, after this admission, the Messrs. Ryerson wish us to believe that Mr. E. Ryerson never attempted to get possession of this Grant!

The truth of the charge is more apparent still from the Letter of the Messrs. Ryerson, of August 20th, addressed to Lord John Russell. Had Mr. E. Ryerson never attempted to gain possession of the Grant, he would, as an honest man, have rejoiced to pursue the course marked out for him by the British Conference; he would cheerfully have written to Lord John Russell, "disclaiming any intention or wish to deprive the Wesleyan Missionary Society of the £700 per annum." But what is his course? He unites with his brother in addressing a Letter to Lord John Russell, in which Letter they most strenuously plead for the possession of this Grant; and they assure his Lordship, that the Wesleyan-Methodist Church in Canada "will have just and permanent cause for strong dissatisfaction and complaint," if its distribution and control be not varied. (P. 46.) Thus does Mr. E. Ryerson persevere in seeking to attain his object,—the transfer of the Grant: and still it is affirmed that he has never attempted any such thing!

I will now direct your attention to the singular mode adopted to screen Mr. E. Ryerson from the reproach which must inevitably attach to him, if he cannot divert attention from the main point. In the first place, protection is sought by an appeal to the Governor-General. He proposes the following questions to His Excellency, in a Letter, dated June 5th:—

"Did not your Excellency determine to write to Lord John Russell on the subject of the Grant to the Wesleyan Missionary Committee, in consequence of examining the document which related to it, and the Articles of Union between the British and Canadian Conference, and without any application on my part?"

The reply of His Excellency's Secretary is, "It" (the Despatch) "would have shown, for instance, that His Excellency's communications with the Secretary of State originated in an examination of the whole of the circumstances of the Wesleyan Body in Upper Canada, and of the documents relative to the Union between the British and Canadian Conferences which were submitted to him; and, upon this point, I am directed to add, in reply to your question, that this examination did not proceed from any request of your's, and that the Letter drawn up by you, in explanation of the financial relations of the two Bodies, was prepared at His Excellency's request." The question at issue is not whether Mr. Ryerson did or did not apply to the Governor to write to Lord John Russell; nor is it the question, what were the circumstances which induced the Governor to apply to his Lordship; but simply, did Mr. Ryerson, in any way, attempt to gain possession of the Grant? He did so, as I have already shown; and the reply of His Excellency's Secretary neither affirms nor denies it. With what truth then can the Messrs. Ryerson make His Excellency say, (p. 92,) "That Mr. Ryerson had never applied to him on the subject of the Government Grant to the London Wesleyan Committee," when his reply can admit of no such construction?

It is worthy of remark that the Messrs. Ryerson state, "That correspondence, part of which is quoted above, contains the completest

refutation of the allegations of your Committee on Canadian Affairs against Mr. Ryerson, which the nature of the case will afford." Then it is evident that Mr. E. Ryerson stands convicted of the charge preferred against him in all its extent, and without any palliation, although the completest refutation has been produced which the nature of the case will afford. Had Mr. E. Ryerson frankly acknowledged this, even though he might have entered into a justification of his conduct, it would have been more honourable than the attempts which are insidiously made to represent him as unjustly charged, when his own documents and speeches have proved the correctness of the allegations, or than involving, by misrepresentations and deceptive statements, a case in its merits and circumstances perfectly clear, or than ascribing to the Governor a testimony which he never bore.

It is proper here to take notice of the gross and calumnious misrepresentation of the Messrs. Ryerson in professing to report what was said respecting the Governor in the Conference Committee. "We know," they state, "that the testimony of the Governor-General was very little regarded by our Committee; that His Excellency was spoken of by Dr. Bunting and others as a person not to be relied upon; and that Mr. Ryerson was much reprobated for identifying himself and the Canada Conference with the administration of such a man." When speaking of His Excellency, the word *testimony* was never used, nor any equivalent word, but *opinion*. Nor did Dr. Bunting, or any other person, use any expressions which implied that His Excellency was not to be relied upon. The opinion which His Excellency was stated to have given in reference to the original design of the Government in bestowing this Grant, was questioned, but not so as to reflect any doubt on his veracity, or to dispute the correctness of his testimony as a witness. And surely the Committee might doubt whether the Governor-General was correct in the views which he had taken, when he proposed a distribution of the Grant, essentially different from that adopted by the Government who originally made it, and by all who have succeeded them in office, without meriting the accusation of having spoken of him as a person not to be relied upon. But why has the word *testimony* been introduced, when *opinion* was the word used? Was there not a purpose to serve? The *opinion* of a person may be questioned with perfect courtesy, but his *testimony* cannot be doubted without just cause of offence. One of the writers knows too well what use can be made of a single expression not to have had, it is to be feared, a design in making this substitution. This instance of calumny and misrepresentation calls for the strongest expressions of disapprobation and indignation. It is an instance too gross to have resulted from inadvertency, too palpable and circumstantial not to have been designed. It is but too evident that it was intended to calumniate a highly honoured individual, whose character, notwithstanding all the attacks made upon it, remains untarnished and beyond suspicion, and whose laborious, disinterested, and able services in the cause of humanity and religion are beyond all praise. It was designed to bring upon our brethren in the Colony the displeasure of the Governor, and upon our Body in England the displeasure of the existing administration. But the well-known and long-fixed principles of the Wesleyan Conference and their Agents are too highly appreciated by Her Majesty's Government for any impression to be made in that quarter injurious to the Wesleyan Body, by the aspersions of men, one of

whom has long rendered himself notorious by labouring in the noble vocation of opposition to every Governor, excepting Lord Sydenham, who, for the present, is favoured with his patronage and support. The Messrs. Ryerson are equally incorrect when they state "that Mr. E. Ryerson was much reprobated for identifying himself and the Canadian Conference with the administration of such a man." The Committee expressed their surprise, and probably their displeasure, that a Minister in connexion with themselves should have been so entirely absorbed in secular politics; and this feeling would have been expressed, whoever might have been at the head of the administration. It had no reference to the administration of Lord Sydenham, nor to the politics of any party. How unaccountable are these misrepresentations, upon any principle of candour, of honour, of truth, not to say of Christian charity! Supposing the above statements to have been correct, what good can result from publishing them?

But in this letter a new argument is adduced, and a new mode of appeal is adopted; and, to make an impression, and to give the semblance of truth, it is introduced with all imaginary boldness and confidence, p. 36: "In reply to Mr. Alder's too oft-repeated statements, that both Mr. Ryerson and the Canadian Conference had repeatedly declared 'that it was wrong for Churches to receive aid for religious purposes from the State,' we may observe that it is utterly unsupported by evidence, and contradicted by numerous facts. In 1834 to 1835, Mr. Ryerson, as the editor of the official organ of the Wesleyan Conference in Canada, defended, at large, the right of the Crown to appropriate, and the right of Churches to receive, aid from the casual and territorial revenue." And will Mr. E. Ryerson tell the Methodists and the people of Canada that he has not strongly and repeatedly enforced the doctrine, "that it is wrong for Churches to receive aid for religious purposes from the State?" Will he deny that which every Wesleyan Minister, every Methodist, all the reading public of Canada, nay, almost every child in certain circles, knows to be the fact? Will he deny that it was in consequence of the course taken by the Canadian Conference, and the "Guardian," that the payment of the Grant was suspended by Sir F. B. Head, and afterwards by Sir G. Arthur? Such a statement may pass where the "Guardian" has not been read, and where Government Grants have not been discussed; but it will not pass in Canada. Does he not recollect that the Canadian Conference have always repudiated the Grant in question, and manifested a strong desire that it should be well understood that the odium of receiving it rested with the British Conference? So strong has been the feeling on this subject, that the Canada Conference has always objected to the publication of this Grant in its Annual Missionary Reports. The Messrs. Ryerson assure Lord John Russell, "that in 1834 and 1835, Mr. Ryerson, as editor of the official organ of the Wesleyan Conference in Canada, defended at large the right of the Crown to appropriate, and the right of Churches to receive, aid from the casual and territorial revenue;" and in the same Letter, (p. 44,) they state "that the Grant had always been paid out of the casual and territorial revenue, with the appropriations of which the Canadian Conference had always felt and declared it had no right to interfere, confining its discussions to the question of Clergy Reserves." How admirably consistent! "In 1834 and 1835, the official organ defends at large appropriations from the casual and territorial revenue;" but

"the Canadian Conference had always felt and declared that it had no right to interfere with these appropriations." The official organ of the Conference and the Conference are at variance, the Editor himself being judge. Far be it from me to affirm that the Editor of the "Guardian" has never pleaded in favour of Government Grants for religious purposes, as he has taken various sides of that question, as well as of others; but I will affirm that opposition to them has been his general course. And in the letter, addressed to Dr. Hannah, (p. 104,) the ruling passion is betrayed in all its vigour. The Messrs. Ryerson informed the Doctor that they objected to comply with the requirement of the English Conference, namely, "That their official organ should admit and maintain it to be the duty of civil Governments to employ their resources for the support of the Christian religion." It is true, they wish to make it appear that they object to this requirement because it implies "the theory of a National Church Establishment." But does the employment of the resources of Civil Governments in support of religion necessarily involve an Establishment? Cannot, and *does* not, the one exist without the other? They knew right well that the Conference had no such object in view; that their Organ was no more required to plead for a National Establishment in Canada than in Jupiter; that it was only required to admit and maintain the principle which, it is stated, Mr. Ryerson "defended at large in 1834 to 1835," but which in 1840 they indignantly reject. And they also knew that, if they stated they were required to plead for a National Establishment, it would succeed in raising a popular outcry in their favour, and throwing odium upon the British Conference. From the above, it is evident that, not only the "Guardian" and the Conference are at variance, but the Messrs. Ryerson are in opposition to Mr. E. Ryerson. The truth is, Dr. Alder's statement is correct. I am sorry to have to make these statements respecting brethren with whom I have laboured with great cordiality.

To exonerate Mr. E. Ryerson from blame, an appeal is also made to the decision of the British Conference, which they represent as at variance with itself. "In one part of your Resolutions," say they, "you condemn Mr. E. Ryerson for an utter want of ingenuousness and integrity, in attempting to obtain for the Canada Conference the Grant which had been given to the British Conference; in another part of your Resolutions, you condemn him, (in respect to the same identical allegations,) for not *opposing*, but *rather* countenancing, the payment of our Grant in a certain contingency, not to us, but to the Upper-Canada Conference. The one part of your decision, therefore, contravenes and neutralizes the other, and completely refutes your allegation." Wherein is this decision contravened? None but the party concerned will be able to discern. The state of the case is this: The Committee, after a long, painful, and impartial investigation, regard the three matters of complaint as fully proved. This conclusion they come to, after hearing at great length both sides. But, judging of the case from the "explanations and defence of the Rev. Messrs. E. and W. Ryerson," *exclusive of the evidence produced by the other party*, and giving "full weight" to all they said during the twelve or thirteen hours in which they occupied the time of the Committee by their addresses, "the Committee are decidedly of opinion that" they "have entirely failed to establish a justification," and therefore the evidence adduced which fully proved, in the judgment of the

Committee, the truth of the allegations, remained unshaken. The Committee then proceed to state how far these "matters of complaint" are proved to their satisfaction, notwithstanding the statements and explanations of the Messrs. Ryerson. In reference to what the Messrs. Ryerson call "the main point," they state, there existed a violation of the obligations arising out of the Union, in not opposing, but rather countenancing, the payment of our Grant in a certain contingency, not to us, but to the Upper-Canada Conference, &c. And is Mr. E. Ryerson, by this verdict, "*substantially acquitted?*" No; there attaches to him the foul stain of having been a consenting party to its transfer from the British Conference, to which it belonged, to the Canada Conference, and at a time when these Bodies were in fraternal Union. Had Mr. Ryerson been convinced that the Canada Conference would probably be injured by the change as to the funds upon which in future its payment should be charged, even this would not have justified his proceedings. In such a case, he should have communicated with the British Conference or its Agents, and have firmly resisted any proposition to their injury, from whatever quarter it might have come. Honesty, honour, equity, and the obligations arising out of the existing Union, all required the adoption of this course. It will be remembered that, when Mr. E. Ryerson was attempting to defend, before the Conference Committee, this part of his conduct, he stated that, the Governor having given it as his opinion that the Grant had not been rightly appropriated, it would have been highly improper in him to have disputed the correctness of His Excellency's opinion. It was his duty at once to submit, and act upon this new view. It would have been strange indeed, if Mr. E. Ryerson had ventured to dissent from the Governor! *But, with his well known deference for Governors and their opinions*, he might have stated, with great propriety, that this opinion was new; that the Canada Conference had always been careful to deny any participation in the Grant; that, should this opinion be acted upon, it would deeply injure the English Conference, with whom he was in cordial union; and that, before any steps be taken, he must in *justice* communicate with the parties concerned. This would have been the straightforward, upright course. And I can assure him, if he had adopted this plan, the British Conference would have amply proved that it was guided in its conduct towards the Canada Conference by the noble principles of Christian liberality and affection, and the result would have been satisfactory. But, instead of this honourable mode of procedure, there has been an attempt made, and by a professed brother, to deprive them of their right, by secrecy, by intrigue, by misrepresentation, and by an abandonment on his part of sentiments long professed and strongly maintained on this subject. And it is asserted that this view of the conduct in question is "*substantial acquittal.*" If this be acquittal, where shall we find condemnation? In this sense, one half of Her Majesty's subjects, who are favoured with a free passage to our antipodes, are "*substantially acquitted.*" They attempted, but they utterly failed, to establish a justification of their conduct.

In reference to this Grant, I will only remark further that the Messrs. Ryerson speak as if Canada were not benefited by it. Where has it been expended? The Canada Conference of 1837, in its Minutes, states "that the sums which were granted by His Majesty's Government to the Wesleyan Missionary Committee have been expended, (as

may be seen by the printed Reports of the Auxiliary Methodist Missionary Society in this Province,) solely and entirely in the improvement of the long-neglected aboriginal Indian tribes and destitute settlers." Several thousands of pounds, in addition to this Grant, have been expended upon Canada by the British Conference during the last seven years, besides large sums which have been obtained in England, and through English influence, for educational purposes in Canada. Where then is the justice or the truth, not to say the generosity, of charging Dr. Alder and his friends with making "efforts to grasp every farthing of a *disposable* Canadian revenue from their brethren in Canada?" Will the Messrs. Ryerson single out the Representative of the British Conference, who has manifested this rapacious spirit? and I will direct them to others who, though in labours more abundant, never received the smallest fraction of Canadian money.

I will now direct your attention to the cause of the decrease in our Missionary Contributions after the formation of the Union. The Messrs. Ryerson say, "This falling off was caused by dissatisfaction with the Union." This is true; but what *caused* this dissatisfaction? *

I regret to be compelled to state, that it is to be traced to the then existing strong political feeling of the Methodist Body in Upper Canada. Before the Union, many had imbibed the politics contained in the well-known paper, edited and published by the notorious rebel M'Kenzie. After the Union was formed, and after Mr. E. Ryerson returned from England, the leaders of the movement party found that he had brought with him "impressions" unfriendly to their projects.

With a very few exceptions, he was immediately most violently assailed by the conductors of the press: attacks were also made upon him, and upon the Methodists, in the House of Assembly; the Conference was represented as having sold itself to Government; and the Union became extremely unpopular with the Radical and ill-affected people, and, consequently, the funds of the Missionary Society suffered. On arriving in the Province in November, 1834, I found the Societies generally, and several of the Preachers also, strongly prejudiced against the Union. I entered at once upon extensive travels; I visited several of the principal societies; I stated at all proper opportunities that in the formation of the Union no reference was had by the British Conference to any class of politics, or to any party in the State,—that we were not a political people, but that our great object, individually and collectively, was to promote the religious benefit of the people, without interfering with secular politics. Mr. Stinson united most zealously and efficiently with me in holding Missionary Meetings and organizing Missionary Societies, in which we were aided by several of the Preachers in their respective Circuits. We commenced holding these Missionary Meetings early in the year 1835; and the result was, though half of the year had expired, an increase of from £198. 5s. 8½d. to £512. 3s. 2¾d. In the following year the increase was larger, the sum raised being £1,192. 9s. 1d., arising from a more extensive system of visiting, and from the formation of a greater number of Auxiliary and Branch Missionary Societies. This is a correct statement of these facts; and my opinion is that, had the "Guardian" abstained from party politics, our Missionary income would have been much larger in amount, and our societies in a much better religious state. It is due to the Preachers and societies to say that, when the merits of the Union were fully

* See also, on this subject, pages 64, 65.

explained and understood, and it was evident that the Agents of the British Conference had no political purpose to serve, they invariably discountenanced all political interference of the Methodists, as a body, by their organ the "Guardian;" the opposition to the Union generally subsided, and a better state of feeling was produced.

The Messrs. Ryerson intimate that the Union has not worked well as it relates to the religious state of the Missions and of the Circuits. Mr. Stinson can answer as to the former; I will notice the latter. "In the Wesleyan-Methodist Church in Canada at large," they state, (p. 34,) "there was, during the seven years preceding the Union, an increase of 9,164 members; during the seven years since the Union, an increase only of 316 members." It is easy to account for this: 1. Several left the Societies, on political and other grounds, on the formation of the Union: for instance, in the City of Toronto, the society was reduced nearly one-half, many of the members being influenced more by political than by religious considerations. 2. After the Union, discipline was more strictly and scripturally enforced, which greatly tended to reduce the number of nominal and unworthy members, and also to prevent a numerical increase in future years. Many striking instances I could adduce. The religious state of the societies was never so good, discipline was never so efficiently administered, and the salaries of the Preachers never so well paid, as during the year 1836, the Rev. Messrs. Ryerson being judges: and if, since that time, there has been any deterioration, it has been produced by the spirit and principles of the Union's being contravened.

The Messrs. Ryerson are apparently greatly offended with Dr. Alder for saying that Earl Grey's Government was induced, by patriotic, as well as religious considerations, to offer aid to the Wesleyan Missionary Society. And they state, "If those motives of policy," (quoting Lord Glenelg's words,) "were to strengthen the administration of Government in Canada, they have by no means been realized." Will the Messrs. Ryerson allow me to ask, by whose influence the House of Assembly was elected in the year 1834? Had the Methodists no share in it? Will they permit me again to ask, who filled the Speaker's Chair? who were its leading members? and who constituted the large majority? A reply to these questions would show the tendency of political measures, sanctioned by Methodists as well as others, to have been at that time revolutionary.

Mr. E. Ryerson tells us, (p. 89,) and I agree with him, that "it is admitted on all hands that the organ of the Methodist Church, conducted at that time by Mr. Evans, and the members of the Wesleyan-Methodist Church, turned the eventful elections of 1836 in favour of the Government and the established Constitution." And to what was this favourable political change owing? Not to party political articles in the "Guardian," for the "Guardian" was never so free from politics as at that time; not to political preaching; not to the political influence of the Agents of the British Conference, (for no one can charge me, or, I may add, any Representative of the British Conference, with the propagation of party politics;) but to the improved state of piety in the societies generally, and to the enforcing of those religious principles which secure respect to constituted authorities and obedience to the laws. I hesitate not to say that this change in favour of the "established constitution" is to be attributed mainly to the Union of the Canadian with the British Conference: in my opinion, the preservation

of the Colony to the Parent State is chiefly owing to the same cause. Thousands will respond to these sentiments. While, therefore, politics have never been mixed up with our plans, our objects, or our proceedings, the diffusion of the spirit and genius of Wesleyan Methodism in Upper Canada contributed largely to revive patriotic and sound constitutional feelings and principles among large portions of the people. This was strikingly evidenced in the late rebellion, in which not a Methodist was implicated. After the rebellion, the "Guardian" resumed the discussion of political topics, and frequently indulged in most violent attacks upon the conduct and administration of Sir George Arthur. The result was soon manifest. For, when the invasion of Upper Canada by the American Brigands was apprehended, much reluctance was manifested in some parts of the Province to turn out in defence of the Government, and it was feared that some Methodist Churches might in some degree participate in that feeling of reluctance. And this feeling prevailed to such a degree amongst the Methodists, that Messrs. Stinson and E. Ryerson, the President and Secretary of the Conference, judged it necessary to address the members of the Methodist Church on the subject. I grant that the reckless proceedings of the Editor of the "Church" contributed to this feeling; but to the Editor of the "Guardian" a great amount of blame is due. On this subject, also, the statements of the Messrs. Ryerson are quite incorrect.

There is one assertion which I beg leave to notice, not in order to contradict it, for it needs no contradiction; it is too extravagant and absurd to obtain belief: "At all events, we are fully convinced that there is much more political feeling in your Conference than there is in the Conference of the Wesleyan-Methodist Church in Canada." (P. 103.) They who can hazard such assertions as this, must not complain if men refuse to credit their testimony on other subjects. There were more politics spouted by Mr. E. Ryerson in eleven hours at the Newcastle Conference, by a hundred times, than have been uttered in the ninety-seven Conferences which have been held in England, if the many Conferences which I have attended have been fair specimens. Let me here observe that the Messrs. Ryerson, in various parts of their pamphlet, represent the authorities of the British Conference as having been influenced in their proceedings by high Tory political feeling. Nothing can be more untrue. They care not what the politics of their Canada brethren are, providing they avoid, (as all Wesleyan Ministers are required to do,) *meddling with political parties or secular disputes*, and attend to the work of saving souls, to which, as Ministers, they are called. They claim no right to interfere with their private sentiments.

But I will now bring these remarks to a close. About twenty months I laboured, in Connexion with the Messrs. Ryerson and others, with great pleasure and with some success. From the Preachers and people I experienced much kindness, and received many marks of respect. The grateful recollections I have of the kind and cheerful hospitality which I invariably received on my numerous journeys, is too deeply engraved on my memory ever to be forgotten. For the best interests of the people of Canada generally, and for the religious prosperity of the Wesleyan-Methodist Church in particular, I have felt a lively concern; nor shall I cease to cherish an affectionate regard for numerous respected friends, and to pray for the peace, the spirituality, and the increase of that Church. No one was more anxious than myself to maintain and strengthen the Union; but when I was con-

vinced that this could not be done without a sacrifice of principle and honour on the part of the English Conference, no one more readily consented to its dissolution. The Resolutions of the English Conference, although they strongly censure a certain course of proceeding, contain no "assumptions of novel and unreasonable prerogative," nothing, in my judgment, contrary to a fair and candid interpretation of the letter and spirit of the articles of the Union. It is true they provide a check or security against a violation of the great principles of Wesleyan Methodism; a provision highly reasonable and necessary, as is evident from recent occurrences. Where a union involves responsibility of character and public reputation, there ought to be a "right and power" to exert some "official influence, so as to secure a reasonable and necessary co-ordinate but efficient direction." Without it, consistency could not be maintained, and character would be insecure.

The responsibility of dissolving the Union is tremendous; but, happily, it rests not with the British Conference, or its Agents. They have used every prudential means to perpetuate it, not sparing labour or expense. Their sincerity is manifest to all, in the conciliation and forbearance repeatedly extended to their Canada brethren, when one pledge after another has been broken. They have strictly adhered to the spirit and letter of the Articles of Union. I regard the late Canada Conference as *virtually* dissolving the Union, as it sanctioned a course of proceeding known to be highly offensive to the British Conference, and which the latter considered unbrotherly and unjust. But the British Conference *formally* dissolved it:—they were compelled so to do. They were informed by one of the Representatives, on hearing the Report of the Committee read in Conference, which contained such recommendations as the honour, Christian consistency, and public character of the Conference required, on the one hand, and which a future good understanding with their Canada brethren required, on the other, that they could not recommend their Conference to comply with the Resolutions it contained. To prevent the agitation which would have existed during the year, it was wise in the British Conference to terminate, in fact, a Union which had already been *virtually* dissolved by the Canada Conference, and which was declared, by one of the Canada Representatives, *virtually* dissolved, if that Report should be adopted by the Conference.

I am, my dear Sir,

Yours, very respectfully and affectionately,

WILLIAM LORD.

VIII.

EXTRACT OF A LETTER FROM ONE OF THE MINISTERS OF
THE WESLEYAN-METHODIST CONNEXION IN UPPER
CANADA, DATED AMHERSTBURGH, UPPER CANADA, JULY
10TH, 1840, TO THE REV. DR. ALDER.

KNOWING, as I do, the deep interest you feel in all that relates to Methodism in Upper Canada, I presume at this time to address a few thoughts to you in reference thereto, and at the hazard of intruding upon your time, which, during the sittings of Conference, must be fully occupied. The importance of the affairs of Canada at this crisis, and

the deep anxiety which fills my own heart in reference to the future, form my apology for thus troubling you.

During the last three years, I have had frequent opportunities of ascertaining the true spirit of those whom, for convenience, we may call the leaders of the Canada Conference, and of knowing what are their real, though often concealed, sentiments in reference to the British Conference and Missionary Committee. My close intimacy with Mr. E. Ryerson, and connexion with the "Guardian" office for some time, opened my eyes on those subjects, and convinced me of the absolute necessity of standing aloof from these men and their measures, if I would either preserve my attachments to British Methodism, or retain my love of British supremacy. I have no hesitation in avowing my belief that, in all the operations of Mr. Ryerson, who certainly leads the Canada Conference, he designedly aims at the completion of two objects, very nearly related to each other, namely, 1. The entire independence of Canadian Methodism, from all ecclesiastical connexion with the British Conference; and, 2. The political independence of this colony, from all connexion with the parent State. It is because of these convictions that I have felt myself called upon to oppose Mr. Ryerson's measures in the District-Meeting of 1839, and in the Conference of 1840, and have therefore exposed myself to his personal attacks, which have been unsparingly bestowed upon me.

It does not appear to me that the visit of the Messrs. Ryerson to England at this time can result in permanent good to "Methodism proper" in Canada, or have the tendency to perpetuate the Union on sound and honourable principles. In order to make a favourable impression upon the British Conference or Canada Committee, they must dissemble or cloak their real views and intentions. And yet it has been said, since our Conference, by persons of both parties, that Mr. Ryerson would carry all his points; that he could and would deceive the brethren in England; that he would make such plausible representations in England as to lead the majority to conclude that he, (Mr. E. Ryerson,) was guiltless and guileless.

The most important affair which now occupies our attention, and which has more particularly called certain persons to England, is the attempt of Mr. E. Ryerson to obtain a transfer of your Government Grant to the control or disposal of this Conference. The letter to the Governor-General is drawn up in the same artful manner as characterizes the most of its author's productions. He generally writes so as to keep half his meaning to himself; and it does not seem possible that there can be another man in the world, whose writings require so much explanation, and ingenious quibbling, and special pleading, to prove their consistency. The Resolutions of the Canada Committee are, in my opinion, exactly what they should be, and very properly describe the conduct of the person to whom they more particularly refer. The seven hours' mystification which Mr. Ryerson gave us at the Conference changed not my mind in the least. He certainly asked for the Government Grant now received by the Missionary Committee. He did so without consulting the President, the Superintendent of Missions, or the Book Committee. He did so in defiance of all that is reasonable or righteous. You will, doubtless, be informed as to the manner in which Mr. Ryerson replied to the Resolutions of the Canada Committee in general. But I beg leave to make a remark or two on the principal argument set up in his defence. The substance of it

was that he did not ask a transfer of the Grant while it remained a charge upon the casual and territorial revenue; but that, the Missionary Committee or British Conference having no claims upon the Clergy reserve, if that grant should be made a charge upon the latter fund, it "ought undoubtedly" to be placed at the disposal of the Canada Conference. It was stoutly maintained that the British Conference had not and could not have any claim upon the Clergy reserve fund. Let it not be forgotten that the first paragraph in Mr. Ryerson's letter to the Governor-General is intended to prove that the British Conference never had any ecclesiastical jurisdiction in Upper Canada. This position, though false, was nevertheless necessarily assumed, because without it Mr. Ryerson's corollary would not be very apparent. But there are various other assumptions connected with the last mentioned, which it is necessary to look at. It is assumed that, had not the Union taken place, the British Conference would not have had a name or place in this Province by this time, and that, THEREFORE, according to the proposed plan of dividing the reserves among the religious denominations, they, of course, would have had no claim. But is this true in fact, or could it for a moment be imagined by any reasonable person? Certainly not! At the time of the Union, the British Conference had societies here; arrangements were made, or making, for the extension of the work; and there can be no manner of doubt that, had the Union never taken place, there would have been many large societies in various parts of the Province under the pastoral care of the British Conference; and, under the plan of dividing the reserves, that Body would have had a much larger claim than the mere amount of the Government Grant in question. It appears, therefore, to me that their claim *now* is not to be judged of by their actual position in the Province, but on other and more equitable principles. Besides, why make so much stir about rights, and the interests of the Canada Conference? The British Conference would always expend every cent received from any of the funds of the Province in the Province itself, and not elsewhere. If, therefore, the sole object of the labours of the Canada Conference be the glory of God and the salvation of men, that end would be as really answered by a direct Grant to the British Conference, or apportionment of the reserves, as though either were given to the Canada Conference. From the course pursued by the Canada Conference, however, there is only one of two things that can be a reason for their conduct on this and other occasions;—they either wish the extermination of British influence, or they fear the dissemination of unscriptural doctrines by British Missionaries. The latter can scarcely be entertained by them; the former is, therefore, the ground of action, as I have already intimated, and as is my decided opinion, forced upon me by a succession of facts and incidents not otherwise to be interpreted.

THE END.

